

Light of Truth.

An Extract from the New Philosophy of Life, Here and Hereafter.

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Written for the LIGHT OF TRUTH.

Led to the Light.

By HUDSON TUTTLE.

CHAPTER XXII.

ALL IS WELL THAT ENDS WELL.

Anxiously her friends waited for the return of Sherwood Canning with Stella. They knew that if she is alive he would not return without her. The Spring time was approaching, and the snow had vanished in misty rain. The river rushed onward, a muddy torrent, extending over the low lands on either side, bearing on its surface the wreckage of the valley.

"There is a fine illustration of Spiritualism," said Arling to Mr. Canning, as they walked homeward from a business meeting at the hall, where they had been discussing the ways and means to maintain an independent organization. "Just like the flood of spiritual truth poured into the world. It caught all the rubbish which had gathered on the banks of the great river of spiritual life. The hulks of derelicts and unmanageable crafts, grounded on sand banks or held by snags, and many a festering carcass, with fallen trees and broken bars of fences, rails, and flanks of useful bridges, are borne onward by the whirling eddies of the mad stream."

"So when Spiritualism came as glad tidings of great joy to all people, its tide was so strong that it swept along as drift the spiritual rubbish of generations, the idle theorist, the wild-eyed crank, the reformer of one absorbing idea, the selfish plotters who saw in it opportunity for money-making, the fraudulent, the ignorant, the pretenders, all borne onward, and representing it to the world more forcibly than the deep current beneath."

"True," replied Canning, "and we must patiently wait for this drift to be borne down to the piles of flood-wood, and added thereto, to moulder in decay, and the water to purify itself. There will be beds of violets when the bloated carcass is left by the receding water, and out of the ooze of the buried drift, white lilies will bloom."

"I have often thought that no other cause could have carried such a dead weight. That it has overcome all obstacles, and during a single generation from its humble beginning, extending itself around the world, and numbers its converts by millions and tens of millions, shows clearly that beneath all its varied manifestations is the influence of the spirit world, as beneath the tossing waves of the sea is the tidal force, independent of wind or current."

"It meets the demands of the human heart. It brings something of interest to all. A dog is startled by the moving of a table without visible contact, and the philosopher is interested by the profound problems of spiritual being. They who have lost friends have a balm, such as is not found in Gilead to heal their lacerated affections."

As they came to Arling's home, they were joined by Rodgers.

"Come in," urged Arling; "perhaps our friends on the other side have advice that will be of value."

Asphodel extended a hospitable greeting, and said she was glad they had come, for there had been a spirit near her desirous of communicating, and only by means of a circle could its desire be gratified. She immediately passed into a semi-conscious, sensitive state. Her features were transformed, changing from a blonde to a brunette, as though a shadow had fallen over her face. She stretched her hand out to Rodgers, who sprang up with an exclamation of wonder and surprise.

"Milly, my own Milly," he cried, "you have come to your poor, old father at last."

Asphodel and the spirit Mildred were, for the time, one and the same. She could not, as in earth life, allow her father to approach within a given boundary. He might take her hand, and she could place her hand on his arm, but nearer contact was rejected.

"I am so glad to meet you, papa, and to find you firm and true to your resolve."

"Milly," he sobbed, "do you not despise me? I, who have treated you and your mother like a brute?"

"Mamma is here, and she loves you, and we are with you the larger part of the time. It would have been pleasant to have come to you in the earth life. Had I found you I should have stayed with you, but, dear papa, I did not come to you, I came for other reasons. Your girl was wayward and was justly punished."

"No, no, Milly, it was I, who did not give you a comfortable home."

"It has gone by, papa, and now we will see how we can be most happy. You have missed a great deal of the joys of earthly life, which you can not regain, which must ever be a loss to you, and fill your mind with regrets. If you gain strength thereby, you will have made your failure a stepping-stone toward a higher life."

"Milly, you are going?" he said, as the features of Asphodel slowly reappeared as in a dissolving view.

"No, only out of your sight. We are with you and will welcome you home."

Asphodel was in an unconscious trance, her mind, the key on which an intelligence, understanding the method, might impress its thoughts, or her spirit might, like a spirit freed from the body, come in cognizance of persons and events.

"Can you not tell us of Howarth?" asked Arling.

She was silent for some minutes. Then answered:

"I can find no trace. I have nothing by which to reach him; as there is nothing in common between us. I must have a medium; something that was his, with which to trace him."

"Can you not tell us of Sherwood and Stella?" asked Mr. Canning.

She was silent for several minutes, as though her spirit had gone out in search. Then she said, with difficulty controlling her organs of speech:

"They are almost here! Hark! That is the fast express. They are passengers. They have a stranger with them."

They heard the deep voice of the express vibrating on the air, and the hush of its thunderous tread as it pulled up at the station. With painful anxiety they waited, for they had an unequivocal test of spirit power before them, and were almost as certain as though a message had been received by telegraph.

They were startled by some one singing with drunken accents. It was Waldro, who, by some art, had secured a glass of liquor which was sufficient to produce in him a marked intoxication.

"Deacon Lane ought to be a convert to Universalism," said Canning, "for he has an illustration right before him of receiving punishment here on earth."

"The Deacon," replied Arling, "does not refer the dementia of his son to himself. It is a dispensation of Providence."

"A convenient scapegoat to send with one's sins into the wilderness."

"I find that the hardest thing to learn on my own part, and most troublesome to teach, is this same axiomatic self-reliance and self-salvation. The contrary has been taught for ages, and becomes a mental heritage by transmission. When we are successful and the skies are bright, we do not feel it, but when trouble comes and we are overwhelmed with disaster, the skies are black with storm, we are weak, and in our weakness seek for a staff on which to lean. Then it is the weary soul finds consolation in the thought that he can rely at the last extremity on Jesus."

The hack stopped at the gate, they opened wide the door and allowed the lamp-light to be thrown to the street.

"Here, all right," called Sherwood. "You may welcome us without reservation."

The sisters embraced and wept in each others' arms.

"It's all well that ends well," said Arling; "and now that Stella is at home, unharmed, everything else seems of small moment."

Annette, with delicate perception of the sacredness of the meeting, had remained in the shadow of the porch, which, Sherwood observing, took her hand and lead her forward, saying:

"This is Annette, to whom, more than all others, we should feel grateful, for, without her assistance, we should not have known of Stella's place of imprisonment, and doubtful indeed if I could have found her."

She was received with the warmest expressions of gratitude, and both Arling and Canning offered her the hospitality of a home. The young girl was overwhelmed by this unexpected kindness. Not since the death of her parents had she before heard expressions of true affection, or felt the warmth of its atmosphere. She put her hand gently around Stella's waist, and looked into her face as for an explanation. The purity of the spiritual atmosphere was inexpressively sweet, especially when she contrasted it with the reeking one she had escaped. Tears came to her eyes, and intently gazing at Asphodel, she exclaimed:

"Oh, madam, you are a living madonna, such as the greatest masters painted."

"We have been traveling a thorny pathway, and now the road is stretching out, inviting us to easier journeying," said Canning. "We will bid you good-night, but remember to meet me at the church to-morrow morning."

"Yes," replied Arling, "a thorny road leading upward to the light."

(To be Continued.)

(From Our Reporter's Note-Book.)

GRATIFYING PHENOMENA.

At a social seance, composed of nearly a dozen persons, held under the management of Mr. E. C. Gardner, with H. W. Archer as medium, on a recent evening, thirty-four distinct spirit materializations took place, besides four or five others that could only manifest by voice or by momentarily showing their faces at the cabinet aperture. Among the spirits that exhibited individuality were male and female, blondes and brunettes, old and young, coal-black woman, and an Indian in all the paraphernalia of a warrior. And among those generally known were Belle Wilson, Miss Rossmore, Lillie Roberts, Carrie Miller, Bright Star, E. V. Wilson, Bright Light, Atlantis, Peggy Jackson, and the irrepressible Jimmie Johnson. The rest were private individuals, and only appeared to greet their mortal friends present.

Among the noteworthy incidents happening was the materializing of Miss Rossmore in the brightest box-light, with one window open, through which the moon was shedding her complement of light. Miss Rossmore was handsomely attired in white, with satin and lace trimmings to match. Another, in similar costume, appeared at the cabinet window, having in addition a handsome silvery ornament on her head. She claimed to be a Russian lady, but of ancient date.

A third of this order announced herself as the "godmother" of a five-year-old little girl present, and requested the latter to be lifted up to the cabinet window. This being done, the spirit kissed the child, and said she had named her. The test in this instance was that a spirit had named the child a week before she was born, and the spirit showing herself there was the counterpart of one who appeared through Mrs. C. B. Bliss in Boston some ten years ago to one of the parents, and five years ago to the same parent one night in his room and named the child, saying she would be her guide through earth life. This, her third appearance, was a corroboration of the past, though it took long in coming. This spirit was a well-known actress in earth life, whose first name was Lillie.

Towards the close of the seance, Jimmie Johnson came out of the cabinet door, and also called for the little girl. Going up alone fearlessly, and standing beside the little spirit, the contrast became marked. Jimmie, though several inches smaller than the child, spoke with the wisdom of a sage, and upon suggestion consented to kiss the little investigator (her first attendance at a seance). The smack was mutual, and upon retiring Jimmie remarked, "She is a good kisser."

Another remarkable incident was the half-form materialization of a full-bearded elderly man, calling up a gentleman to see him. Upon recognition, the spirit dematerialized, but almost in the same moment a young man with mustache appeared. Being also recognized, he disappeared, and two others came and went in like manner, the third being a female, but the fourth was too quick for the reporter's eye to catch. The gentleman claims to have recognized them all. The four materializations took place in about the time it requires to read this paragraph.

Immediately following, or just previous to the appearance of a bright form, the medium would come forth and say something, evidently the intention of the control to show the impossibility of any theatrical performance on part of the

medium personally, though spirits may have the power of transfiguring a medium with lightning-like rapidity, and to make an exhibition as this. But as two spirits often come together, a rule can not be established.

As a closing scene E. V. Wilson came forth in dress suit, made a few remarks, and slowly dematerialized in view of all, speaking as he disappeared, followed by the materializing of a spirit in white from the floor in front of the circle, and then retiring to the cabinet. At the next moment a small female figure in white made its appearance at the aperture, and invited the reporter into the cabinet, the spirit remaining at the opening until he came up, when she retired. Expecting to see her still, the writer pushed aside the curtains, almost simultaneously with their being dropped by the spirit, but she was gone, only the medium occupying a chair in the off-corner in trance, and too far away from the opening to have got there without being seen to take his seat. Nor could he have changed the costume from snowy white to jet black, as he was clothed, in so short a time.

After a few words of advice from the entranced medium, the reporter retired again to the circle, but was hardly three feet away from the cabinet when some one remarked: "See the spirit!" Turning around, there was the same little, female spirit in white, beckoning a farewell with one hand, and retreating as she did so.

The next instant the medium came forth, threw back the curtains of the cabinet, and seated himself in the circle, which announced the close of the seance—one to be remembered as a spiritual feast not often enjoyed on this mundane sphere.

Spiritualism is a soul gratifying science, and one with a moral to it, which yet must become the world's redeemer and practical savior.

Written for the LIGHT OF TRUTH.]

The Spiritual Journals vs. Theology.

(A REPLY TO DR. G. B. CRANE.)

B. B. HILL.

"How shall I spend eternity," is a most important question, and one which should engage the earnest attention of every human being to a far greater extent than it does. This question was suggested in the LIGHT OF TRUTH, No. 16, by my old acquaintance, Dr. G. B. Crane, of California. As of yore, I see that the doctor appears to be much in sympathy with the old religious theories and dogmas that prevailed in the dark ages, and was the outcome of heathen mythology.

It is not my purpose to criticize friend Crane for his tendencies in this direction, as he will undoubtedly outgrow them in the future of eternity, if he does not in the fraction of eternity which we denote time. It seems to me that the doctor has expressed his views in his article on various other topics, and left the question, "How shall I spend eternity," almost untouched. As the elaboration of this ponderous question seems to have been too much for the doctor's pen, or even for the pen of St. Paul (according to Dr. Crane), I think it useless for me to undertake it. I will only say on this point that the most practical way that has occurred to me to meet the issues of the eternal future, is to make the best use of the eternal now.

It is to be regretted that a veteran in the line of advanced thought, of such prominence as the doctor, should have attributed at this late day to the Nazarene, as recorded in the book of St. Matthew (so called), the celebrated passage, or Golden Rule, "Do unto others as you would wish others to do unto you." This maxim has been conceded by all unprejudiced advanced thinkers to have originated with the more ancient philosopher Confucius. We expect such misapplication from creedal Christianity, but not from philosophers in the spiritual ranks, in the nineteenth century.

With these preliminary remarks, I come to what I wish to say as to Dr. Crane's complaint against our spiritual journals. He claims they are out of their legitimate course when warring against dogmatic theology, by directing their searchlights upon the dogmas and false teachings of priesthood, formulated as they have been from the gathered fragments of the dead past. It must be that the doctor feels the scintillations from these radical lights, else he would not remonstrate.

He speaks of our courageous spiritual journals that face not only the world's theological giant but a subsidized, secular press, as *pigmies*. As to proportions he may be correct, but as to moral effect he is doubtless incorrect. Has the doctor overlooked the fact that in the history of mankind weak and small instrumentalities (comparatively speaking) are often employed to confound the mighty? When Luther protested against the methods employed by the Roman Catholic Church, and thereby became the nucleus of the great Reformation of the fifteenth century, he was only one individual against this mighty theological giant and its cohorts that ruled the then civilized world. We now see the great and good results of his heroic struggle towards liberty and truth, though he may have been but a pygmy when compared with the overwhelming force against him.

A glance at our own time may be pertinent in this connection. Nearly half a century has elapsed since the spirit rap was heard, which has electrified the world. It was only a gentle rap—not a peal of thunder, which would have brought dismay to the most courageous soul—yet how the result of the spirit rap, which ushered in Modern Spiritualism, has modified the tendencies of the giant theology. Its teachers, excepting the most bigoted and superstitious, have ceased to talk about the sulphurous fires of hell and other extravagant things of that nature since the spirit rap started the world. Truth will yet overcome this giant theology, though its instrumentalities may appear weak in comparison with its antagonist.

Again, the doctor tells us it is our mission to build up rather than tear down. We understand him to refer to Christianity, but he does not explain how we may successfully engraft Spiritualism onto Christianity, which must be done unless we replace the one with the other. Modern Spiritualism would result in but little good, if it could be joined to creedal Christianity; that would be a step backwards, as Spiritualism was born in the spirit sphere of life, and its teachings are of the spirit, but Christianity, with its creeds, forms, and ceremonies, bears the unmistakable marks of its earthly origin, and of being the product of mortal minds. There is no affinity between these elements, because of the antagonism which exists between them; hence Christian Spiritualism, so-called, is an impossibility.

A word as to Col. R. G. Ingersoll, to whom the doctor also takes exception. I consider Col. Ingersoll a most useful and important factor in the march of human progress, notwithstanding the fact that he does not accept Spiritualism. When a man takes Horace Greeley's advice, and goes west to start a farm, he does not sow his seed upon the top of the ground as he finds it; but, first, he clears off the rubbish, trees, and stumps, or whatever would obstruct the seeding and growth of the crop, then he puts the breaking-up plow into the ground up to the beam, and turns the soil over to the sun, ready for sowing the seed. This is what Col. Ingersoll is doing. He is clearing off the ground, which is covered thickly with centuries, yes, ages, of theological debris. The colonel is one of the breaking up plows of the nineteenth century. We need more of them.

In closing, I would say to our spiritual journalists, who have taken up the sword of truth, with no uncertain grip, to attack the theological giant, and to weed out the errors of our time, I feel sure that your duty and mission is plain before you, and hope that you will not heed such skeptical philosophers as our mutual friend, Dr. Crane, of which there are many. To yield a point now is to encourage the enemy. The ground must be cleared of error before the seeds of truth can be sown with any prospect of good results. Press on and spare not, is the word that comes along the line from one who has been long engaged in the struggle for truth.

Philadelphia, April 29, 1893.

WOMEN'S VOTE THEIR OWN.

To the Editor of the LIGHT OF TRUTH:

An article in the LIGHT OF TRUTH, of the issue of May 27th, proclaimed something rather unpleasantly to my mind. The article bears the title, "The Republicans and Woman Suffrage." The article then goes on to state that "the resolution making woman suffrage one of the issues of the next Republican presidential campaign, presented at the Convention of the Republican League Clubs, at Louisville, Ky., was adopted by a large majority, and amidst great enthusiasm." And, further, that "the ground had been broken for the abundant harvest in the field of American politics."

Now, it looks very much as though woman suffragists have had no particular say in this matter, other than to accept the situation as it is presented to them, with the one aim in view—namely, to grasp the coveted power held so temptingly near, regardless of consequences. While, on the other hand, the Republican League Clubs see plainly that in this way they have a chance to secure votes, which they feel, otherwise, they would never get without some such scheming to obtain them.

Women are progressing fast enough, and they are steadily gaining ground every hour, and are so doing from their own platform of defense, and are perfectly capable of running their own affairs, political or otherwise; and I can not see as it is at all necessary for any man to "pledge" himself in "any measure looking to the enfranchisement of women."

Now, no discourtesy is meant by the above remarks. But I want to say right here that after woman—through her own efforts, and good sense—has succeeded in opening up a wide avenue of escape for herself, giving her "rights" equal with man, and now deliberately forfeit in a measure these same said rights, by allowing man to monopolize and draw her into politics, for the purpose of securing her vote in the next campaign. But that is the spirit of man; and it is the same old story over again of "How we killed a bear."

For my own part and say in this matter, I raise my voice against any such proceedings. All women have their own political opinions; and as this country wherein we dwell is called "free," she has the same

OUR CONTRIBUTORS.

THROUGHT; or ON THE EVE OF THE FOURTH DIMENSION.

A Record of Experiments in Telepathic Automatic Handwriting.

We are on the eve of the Fourth Dimension, that is what it is! But what is the Fourth Dimension and what are we on the eve of? That will naturally be the question of the reader who is not familiar with the speculations of the scientific imagination. Fourth Dimension is something that can be expressed by mathematical formula, and can be imagined, if you have a vivid imagination, but which has never been seen by mortal man. Those who have little imagination and are not scientific may nevertheless gain some idea of the fourth dimension by reading the interesting little book, written by Mr. Willink, to which I referred in the *Review* last month, entitled "World of the Unseen" (Macmillan). In this book Mr. Willink expresses himself simply and in a fashion more easily to be understood by the common man what is meant by the fourth dimension of space. In order to enable my readers to understand the nature of the change that seems to be coming about in the world, I make free to borrow Mr. Willink's illustration, but to slightly develop it in order to bring out more clearly the idea which is expressed in the phrase "On the eve of the Fourth Dimension."

Life, as we know it, consists of three dimensions: the first is length, the second, breadth; and the third, height; and the fourth is through, if I may venture to give it a name. We, however, get glimpses of it in clairvoyance, in the phenomena of hypnotism, and in all the experiments which are known as telepathy, crystal-gazing, thought-reading, and all things in which we see, hear, or communicate through things, which, according to the known laws of third dimensional space, would render communication impossible. Hence, Through. The first dimension—length—is known to us as a straight line; the second, which is known to us as the surface of a plane square, is length and breadth; the third, which consists of length, breadth, and height, is known to us as a cube. Beyond that we do not go. But as a square is to a line, and as a cube is to a square, so will the fourth dimension be to the three dimensional spaces in which we live at present. All this I fully admit is quite Greek to the ordinary reader. But if we imagine the different stages through which we may have had to pass in our development from the first to the second, and from the second to the third dimensions, we may form some idea of the kind of changes and developments that are in operation in our transfer from the third to the fourth dimension.

The first dimension consists of length without breadth or height. In order to be able to imagine such a condition of space, let us, with Mr. Willink, imagine a tube of glass perfectly straight, with so infinitesimal a cavity that it was perfectly filled by the smallest atom of matter. Now, let us suppose that this atom of matter was endowed with life and intelligence. As, although it is extremely small, it entirely fills the orifice of the tube, it can not move either to the right or to the left, up or down—the only motion that is known to it is backwards and forwards. This atom may be said to live in space of one dimension, or rather of one direction; that is to say, it can move backwards and forwards, but is capable of no other motion. Imagine further that this tube is darkened so that no glimpse of anything either to the right or the left, above or below, can be had by the imprisoned little molecule, which travels backwards and forwards, in its narrow groove. No matter how close you may be to the little atom of matter darting backwards and forwards, it will not be able to see you unless you stand on one end of the tube, and therefore however intelligent it may be, it will seem to it to be arrant folly to talk of things to the right and left of it, for it has no right and left—it only understands backwards and forwards. That is what it is to live in space of one dimension or of one direction. The fact that only one motion is possible limits the possibilities of existence, which nevertheless exist both to the right and left, and the top and bottom of the tube. The fact that anything exists outside space of one dimension is quite unknown to the intelligent little atoms, which, of course, build a theory of the universe entirely upon their own experience, and as they can see nothing and are capable of no motion excepting backwards and forwards, they are quite convinced that no other motion is possible, and that no other creatures exist, excepting on the same line as themselves.

But imagine that in time some benevolent being outside the tube in which these busy little atoms fly to and fro with ceaseless monotony were to clear away the dark-colored matter on either side of the tube so that now and then a glimpse of light should shine in upon the atoms, who until then had been perfectly secure and content in their own limited conception of space of one dimension. At first these little inlets in the darkened face of the glass would be almost infinitesimal and would be only occasionally noticed by the atoms; but by and by, when the benevolent power outside cleared away more of the darkened matter which rendered it impossible for the atoms of the first dimension to see either to the right or to the left, the atoms could begin to discern that the possibilities of nature were not exhausted by a simple backwards and forwards movement, and to see that there was a right and left as well as a backwards and forwards, and that a whole new world stretched before them. At first they would see it before they could enter it.

After a while the same benevolent power which removed the black matter from the sides of their tubes makes a small slit, and so enables the atoms to pass into a space of two dimensions, which, as Mr. Willink says, may best be conceived by imagining two plates of glass lying so close, one on top of the other, as only to afford room for the atoms to move forwards or backwards or right or left, but without being capable of any other motion. These atoms will then have passed from space of one dimension into space of two dimensions. They have entered into a new world formerly inconceivable to them. They are now capable of moving in two directions, for they are in space of two dimensions. They have therefore risen immeasurably in the scale of being; that which to them was absolutely unthinkable before the first glimmer of light shone through the sides of their darkened tube has now become an accomplished fact. They glide whither they please, to the right and the left, and backwards and forwards, and look back with pitying contempt on those who lived in space of only one dimension. But all conception of height is impossible to them, just as all conception of breadth was impossible to their ancestors in the one dimensional tube.

Let us imagine, then, that the same benevolent power which let light into the sides of the tubes in which the first dimensional atoms were imprisoned, began to let light into the atoms of the second dimension as they were disporting themselves between the two plates of glass. The same process would be followed. First, there would be a faint glimmering of light through the pinhole or scratch in the opaque surface of the darkened glass. Then the light would gradually increase until the upper plate of glass, so to speak, would seem to be lifted, and the atoms would discover to their infinite amazement that they were in space of three dimensions. They could not only go right and left, backwards and forwards, but upwards and downwards with equal facility. It is not difficult to conceive the horror with which the first

dimensional atoms must have received the intimation that there was a right and a left, and to suppose that they were not only confined to length. The first atom that discovered the glimmer of light to the right and left would certainly have been imprisoned as a lunatic. As the light increased, and the number of those who noticed it grew, they would have been condemned by the orthodox church and scouted by the hard-headed men of business as idle dreamers or as silly fools or designing knaves. Many good atoms of conservative tendencies, and wedded to the ancient ways, would have firmly believed that all this talk about right and left and of second dimensional space was solely due to the machinations of the devil. But none of these speculations and denunciations hindered the gradual evolution of first dimensional beings into beings of the second dimension.

When these atoms passed from space of one dimension to that of two there was more excuse for their being intolerant and incredulous when the rays of light began to stream into their narrow plane from the right and the left, than the atoms of two dimensions had when they perceived the light glimmering through from above and below. It is true that above and below were meaningless terms to them, and that their conception of space was limited to backwards and forwards, and to the right and left. But the experience of their forefathers ought to have warned them to expect a new development when the first observer noticed the incoming light which implied the existence of another dimension of space. But we may depend upon it that if second dimensional beings were anything like third dimensional creatures, as we know them, no recollection of first dimensional space, from which they had gradually risen, would deter them from denouncing as crazy visionaries those who ventured to talk nonsense about above and below. Who knows anything about above and below? Have we not a large enough plane in which to exercise our faculties? The realm of the known is amply wide enough; we will not trouble about a hypothetical, mysterious, and inconceivable beyond. The hard-headed would sneer, the practical would shrug their shoulders, while the orthodox would invoke all the censures of the Church upon those who were foolish enough to deal with familiar spirits, or to indulge in necromancy, or to keep their eyes upon anything except the old traditional and conventional things. Nevertheless, space of three dimensions replaced space of two, as space of two dimensions had succeeded space of one. That is as far as we have got at present.

We are now living in space of three dimensions. But there is evidently more beyond. We are now in the stage in which our second dimensional ancestors were to be found when the light began to stream in upon them from above and below the narrow plane of two dimensions in which they lived. As the two dimensional creatures had to open their minds and recognize that there was a space of three dimensions full of immense possibilities but hitherto invisible, so we have now to open our eyes and admit that beyond the space of three dimensions in which we live there exists a space of four dimensions of which we catch glimpses now and then in those phenomena which are entirely unaccountable for by any law of three dimensional space. An admirable little book, entitled "I Awoke," written automatically, and published by Simpkin and Co. last month, defines the fourth dimension as that of motion through, or interpenetration. Clairvoyance, by which a man can see in London what is passing in New York; telepathy, by which the mind of a man in Edinburgh can impress itself upon the mind of a percipient in Dublin; telepathic automatic handwriting, by which the mind of a person whose body is in Germany can use the hand of a writer who is in England; crystal vision, by which events past, present, and to come are portrayed before the eye of the gazer; psychometry, whereby the character of an individual can be divined from a touch of a hair of his head,—all these things are so many rifts in the limits of our three dimensional space through which the light of four dimensional space is pouring in upon us. It is becoming more and more evident to those who observe and note the signs of the times that we are in very deed and truth on the eve of the fourth dimension.

In the evolution of space we are passing from the narrow and limited condition of three dimensions into a region which will be as much wider than the space which we at present occupy as that is to space of two dimensions consisting only of length and breadth and knowing nothing of height or depth. In the new world which opens up before us life becomes infinitely more divine and miraculous than it had ever been conceived by the wildest flights of imagination of the poet. Many attributes which have hitherto been regarded as the exclusive possession of the Deity will be shared with His creatures. The past mingles with the present, and the future unfolds its secrets. Death loses its sting, and parting its sadness. The limitations of time and space—three dimensional space, that is—furl up and disappear. Spirit is manifested through matter, and we enter into a new heaven and a new earth. This and much more than this is involved in the statement, "We are on the eve of the fourth dimension."

It may seem a somewhat abrupt descent from this lofty imagining to the narration of experiments in telepathic automatic handwriting which I now proceed to describe; but I claim for these experiments that each of them constitutes a tiny pin-prick through which a small ray of the fourth dimensional light is beginning to make its way into the mind of the human race. If it is true, as I am prepared to prove that it is, that a friend in Edinburgh can use my hand when I am in London to write particulars and details of event, occurring in Edinburgh, or of states of mind or feeling, without the intervention of any kind of mechanical intermediary, then we get a glimpse of that light of which we can give no explanation nor can form any theory, unless we seek it outside the laws governing three dimensional space.

This report of automatic telepathy is the substance of a paper which I have submitted to the Psychical Research Society for their investigation, and upon which they will no doubt report in due time. Pending that report, I can only give my readers the assurance that every word in this report is strictly and accurately true. I have recorded nothing but that which has occurred in my own experience. Every one of these messages was written with my own hand without my being aware of what I was going to write before I took the pen in my hand. It is not for me to give an explanation of the facts, but only to place on record the fact of their occurrence, and leave it to wiser men than myself to explain how it was that they occurred. Of the facts I have no more doubt than of my own existence.

Before describing my experiences, and what Prof. Sidgwick happily described as the "tapping of a new kind of telepathy," I would like to state in answer to obvious criticism that I do not profess to give here records of all the unsuccessful experiments which I have made in order to ascertain whether I could or could not communicate with different persons. I may say broadly that I have found the capacity of my friends to communicate with me to differ immensely; some seem to be utterly incapable of communicating with me in this fashion. Whether it is my fault, or whether it is theirs, I do not know, but when I have asked them to communicate, my hand will always write as if from them—it will answer wrongly or at random; sometimes it will write, in the name of the friend to whom I appeal, messages precise and detailed, which, on being referred to the person from whom they are supposed to emanate, are discovered to have no foundation.

Nothing is more puzzling than this deception, a cross current which continually baffles the inquirer. Sometimes a perfectly accurate communication will be received from a friend at a distance, followed by another ostensibly from the same person, which is totally incorrect, after which a third will be received that is perfectly true; all of the three being matters upon which I had no means of information. On the other hand, there are persons who write constantly with my hand

and rarely make mistakes, and when they do, it is usually found on inquiry that the mistake was due to some thought or intention in their own minds which existed only as a thought or intention, but which was reproduced by my hand as if it were an accomplished fact. It will be seen therefore that I do not claim for the human telephone—if I may so call it—my automatic handwriting—analogous approaching to the mechanical accuracy of the telephone as we have it now in operation, but the subject is so new, the laws governing the operations of the human telephone are so little investigated, that it would be unreasonable to expect greater progress than has already been made.

It would not be difficult to illustrate this by an analogy. Suppose that a telephone exchange were suddenly to be established in Timbuctoo, and that the inhabitants of that mysterious city, without any instruction by experts, were to begin to experiment as to how they could use the new-fangled instrument for purposes of communicating with each other. Suppose the untutored savage in the telephone exchange should let half a dozen others at various branches endeavor to communicate with each other; it is easy to imagine the hideous confusion that would ensue. Not because the telephone was not in perfect working order, but simply because of the ignorance of those who were attempting to work it, it would make endless blunders. But the greatest of all blunders would be to refuse to continue experimenting because of the difficulties of communication, and the absurd nonsense that would often come across the wires. If a savage at one end of Timbuctoo were able to get switched on to a friend at the other end, and exchange with him one intelligible sentence, they would be hopeless idiots if they did not persevere in their experiments, knowing that if the telephone transmitted a single message correctly once, it had within it the potency of correct transmission, and all that remained to be done was to eliminate elements of error one after the other until the secret of its working was fully mastered.

We know how patiently and long the electricians have labored, year after year, completing the telephone and phonograph, before they were able to perfect either for the use of man-kind. It is improbable that the laws of this subtle mental-manual telephone will be mastered by less painstaking research and less frequent experiments. May I also venture to point out that it would be equally unscientific to count up the number of experiments that have failed against the number that have succeeded, and to assume, because the proportions of the latter to the former had been large, there is nothing in it. The number of unsuccessful experiments, which are important if we were testing the reliability of the instrument, are utterly worthless when we are only engaged in proving the possibility of communication. One well established, indubitable message transmitted by the human telephone proves that the thing can be done, just as one message flashed by the Atlantic cable from America to England proved the possibility of cable communication between the continents, though immediately afterwards the cable was severed and all communications ceased. With these preliminary observations I begin my narrative.

One day in August, "Julia"—as I call the invisible intelligence that from time to time controls my hand—suddenly wrote: "Why do you think that it is strange that I can write with your hand?" Any one can write with your hand." I asked what she meant, and she answered, "Any of your friends." "On this earth?" I asked incredulously. She wrote, "Try it." "Need they know about it?" "No." "Then," I said, "there will be an end of all secrets in the world." She wrote, "No; mind is in contact with mind all over the world. Any one to whom you can speak if you were within range of the physical senses you could speak to mentally wherever he is, because the mind is not trammeled by the limitations of matter." She explained that the real self, the ego, had both mind and body as its instruments, by which it could communicate with the outside world. Both were instruments, either could be used, but each was not always informed of the use which had been made of the other. That is to say, it was perfectly possible for the ego to use your mind to direct my hand without finding it necessary to inform your physical consciousness that any such communication had taken place. But the mind would no more communicate a secret which the ego did not wish to be known, than the tongue would be guilty of such an indiscretion, for the tongue and mind are alike the servants of the real self.

I was rather incredulous, but I began experimenting with a friend in London who was sympathetic. I found that it succeeded to a marvel. That is to say, I found that my friend had no difficulty whatever in using my hand to communicate information or the expression of the mood of the moment. When my friend, whom I will call "A," was writing, I said to him in the middle of the communication, "Are you really writing, or is it only my subliminal consciousness?" My hand wrote, "I will try and prove to you that I am really writing. There is an object in my hand just now which I will bring to your office. I am sitting at my table. It is a small present that I want to make to you. It is an old thistle." "What?" I said, "a thistle?"

"Yes, an old thistle; it played a part in my life that made it dear to me. I will give it to you to-morrow. I will explain to you when I give it. I hope you will accept it."

Next day, when my friend came, I asked him if he had brought a present for me. He said no, he had not. He had thought of bringing one, but he had left it at home. I asked him what it was. He said it was such an absurd thing he did not like to mention it. When I pressed him, he said it was a piece of scented soap! I was considerably disgusted at this apparent failure, and told him why. He said at once, "That is very curious. Everything happened as you have it written there, and it is a thistle, and an old thistle. But it is a thistle that stamped on the piece of soap. I will bring it to you next time I see you. It did play a part in my life," which he then proceeded to explain. I have the soap now in my possession. It is stamped with a thistle.

As an instance of a communication at once accurate and inaccurate, I may mention the experiment I tried with my son. In August of last year my three sons were on a holiday excursion up the Rhine with some friends, and from time to time my eldest son wrote with my hand. On one occasion he wrote quite accurately concerning the movements of the party, of which I was not otherwise informed. It stated that they were leaving Boppard on such and such a day, and going to Mainz, and then, after some stay, were to return to Boppard and make their way home, expecting to arrive so many days hence. This was accurate, but on another occasion it was a piece of scented soap! I was considerably disgusted at this apparent failure, and told him why. He said at once, "That is very curious. Everything happened as you have it written there, and it is a thistle, and an old thistle. But it is a thistle that stamped on the piece of soap. I will bring it to you next time I see you. It did play a part in my life," which he then proceeded to explain. I have the soap now in my possession. It is stamped with a thistle.

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Spirit Message Department OUR FREE CIRCLE.

Every Tuesday Afternoon.

At Douglas Hall corner Walton and Sixth Streets. Doors open at seven beginning at 8. No one admitted after services have begun. Questions to be answered from the medium will be received upon these conditions: They must be germane to Spiritualism; a West coast case inquiry only. All performances must be suspended. The name of the questioner must be attached. A West Coast Society Chairman. Miss A. R. Knapp, Medium.

On the first two nights the spirits and medium we would be pleased to have our friends verify such messages as they may happen to bring up in their seances.

All communications concerning this department and questions from abroad must be addressed to C. C. Newell, Room 101 Race Street, Cincinnati, O.

REPORT OF SEANCE.

Tuesday Afternoon, May 23, 1893.

PROLOGUE.

Oh, thou source of all life, light, and wisdom! We as spirits incarnate join with spirits decarinate, seeking and asking daily for more and more of that light which shall draw us nearer unto the divine principle of all life. We realize the necessity of education spiritually; realize that this life is but for one day as it were, for if we look out and think for one moment what the word means, we realize that this life is but a day in the life of each and every one of thy creatures. So, thou great spirit of divine wisdom which attracts us through thy love, which draws us up and away from self and the earthly, which draws us up into higher conditions of thought, we ask to-day that the higher intelligences who have learned more of thee, may draw near unto us and teach us that we may see clearer and understand better all that pertains to the immortal part of man—that which we call spirit. As there can be no separation from that which we call God, knowing that we are a part thereof, and feeling that we can not learn too much of life, we gather together week after week, accepting from those spirits who come to us that knowledge which they bring, knowing that whatever is learned here which pertains to the spirit of man, the higher will be our station on the spirit side of life, and as we can carry nothing into the spirit world but knowledge, it would be well for every one to treasure up all he can, learn daily some new lesson that will be a benefit in the by and by.

QUESTIONS AND ANSWERS.

Ques.—[By A. R. M., Louisville, Ky.] What is the silent voice that belongs to mortals? Are the spirits who are decarnated admonished in the same way?

Ans.—Chairlady and friends, that still small voice that attends each and every one of you day by day, pointing and directing you over the way, is a part of the divinity. It is that part of man which belongs to the spiritual. It either approves or condemns, and each one of you know that if you willingly do wrong, if you step aside from the pathway of duty, if you try in some way to wrong your brother-man, that still small voice speaks in unmistakable tones to you. You may hide from your fellow-man, you may say "I don't care," but in the silence of your chamber this small voice rises up in condemnation, and as you walk out and view all the beauties of earth life, even the beautiful flowers, the singing birds, and the happy, voiced children, louder and louder cries the voice within and warns you to turn back and make amends for that which you have done. So, friends, as this voice warns you here, it follows you into the realms of true life. The man will sit in judgment upon himself. There he will examine all which he has done throughout his earth existence, and that still small voice, which man calls conscience, will arise and condemn him for all that he has done amiss. I as a spirit freed from the material body returning again to the earth plane, that I may help my brother man to higher thought, to a better way of living, and that I may help him up and out of the darkened conditions which have surrounded him, that I may teach him the true lessons, that I may tell him that there is none that can stand between you and the consequences of the acts you perform here, would say the only hell you will ever know is the hell that you create yourself. There will be none to condemn you but yourself, but when you are freed from this material body and the spiritual eyes perceive clearer and better, then will you know just how far you have stepped aside, must know just how far you have wronged those who are near and dear to you, or those who were only friends as it were on the earth plane, and as the consciousness of this wrong doing arises and condemns you, you will shrink, as it were, away from your brother man, for understand, my brothers and sisters, that on the spirit side of life there are no masks worn, for each man knows his brother man, knows him as he is, for all things are revealed on the spirit side of life. There is no hiding away, but all is clear as a bright summer day, and we look down into the soul, as it were, of another, as we would look down into the clear waters of a spring, and there see the nature of that individual. So as a spirit, I come to teach you these lessons, that if you have wronged your brother man you can right that wrong. If you are living carelessly to-day, you may be more careful to-morrow, and this voice within never dies.

Ques.—[By J. E. R., Indianapolis, Ind.] Can any higher than the physical phases of mediumship be developed in a person sitting alone?

Ans.—My dear friends, I feel that when you enter into your little room it is much as entering into the closet that we speak of in the long ago where man would enter in the evening time to hold communion with those whom he considered his teachers and guides; for throughout all nations, throughout all generations, men have looked upward, they have felt that there was some one that was higher than themselves that they must pay homage to, and so as you enter alone into your circle room to hold communion with the loved ones and ask of the guides who stand by you for further development that you may understand better that which pertains to the spirit life, I would say that often the mental development is faster than the physical. We frequently find men and women developing and receiving inspirations direct from the spirit side of life, and I feel to say to the brother that he can develop mentally, that he can receive inspiration by himself and possibly automatic writing, and I know that by sitting alone sometimes you will receive that which is called independent slate-writing sooner than if you have others with you. So I view these things from my standpoint. I know that we as spirits do not all agree. We are much like you. We each one see these things from our own standpoint, but I know of several cases where mediums have been developed alone and because inspirational speakers or good test mediums. That is what we call mental mediumship, and I know also of some who have developed physically. And friends, whatever is the best for you, your guides know, and they will develop you according to that which you are best fitted for.

Ques.—[By N. Y. Z.] How can the marriage laws be improved upon?

Ans.—My dear friends, I could answer that in a very few words, and that would be by men and women being true unto each other. The law that binds man and woman together as husband and wife should be a law of love. The law of the land should have naught to do with it further than to register it and then man and woman should be free. There is no marriage where there is no love. The law can not bind hearts; it can only bind hands together. But when men and women marry because they love each other, when they love

each other that they would be willing to lay down their life if necessary one for the other, then is marriage lawful in the sight of God. But when man or woman marries for convenience, or for money, and they are bound together, then is the sight of the angels and of God it is a mockery. They are living together in what should be heaven—but is hell for there is no hell worse than that which binds you and binds you together in conditions where there is no happiness. When men are less selfish and more true, then will the marriage laws be more sacred.

Ques.—[J. E. P.] I have recurring spells of headache, and often feel as if I were intoxicated, though I do not drink liquor. Physicians can not help me. Is it spiritual in nature?

Ans.—This is a case that needs individual attention, and should be given to a first-class psychometrist and diagnosist combined. The headaches are undoubtedly due to nervous disorders in connection with biliousness. The accompanying dizziness is an effect of impure or surplus bile, and may be a result of a worldly or sensual life in the past, unless it has been inherited. One generation often pays the penalty by suffering, of the pleasures enjoyed by the past generation—the sins of the fathers falling on the children. If not here, parents suffer for such in spirit, even if they have outgrown their own sensual tendencies. A temperate life often invites slow suffering, but it is better than concentrated suffering in old age, or spiritual suffering in the future. Impurities of the spirit, or those inherited, work their way out as soon as we become passive whether on earth or in the spirit world. Having been generated in matter, they must pass through the same element to get rid of them. In earth life you have your physical body to operate on. In spirit you must borrow one, and either find a medium or mortal who is undergoing your development, or go to some hospital for relief. Spirit hospitals are erected near earthly ones for this purpose. But many dislike the idea, as it is an unpleasant contact that must be borne, and which is especially disagreeable to sensitives. Be temperate, therefore, even though you may feel at times that a little sensual living would free you from suffering. But it stops all development at once, and is storing up pain for a future time in greater force. The beginning of mediumship is often felt as above described, but it is the same cleansing process going on, caused by the action of purified or positive spirits on your spirit body, and thus driving out the impurities in the form of bile. Bear it manfully, and your reward will be great. The greatest sufferers become the best attuned mediums, even if but for your own use or your family's. All don't want to be professional mediums. Be glad that you are not compelled to be by force of circumstances. It is a martyrdom; and once into it, it is difficult to get out again. Many wish they were back at their old trades or business. So, have care, and don't be too hasty in rushing into the field. Those whom the spirit world wants it calls by breaking up their business or trade, as they have nothing else to depend on.

SPIRIT MESSAGES.

George R. Brown.

While singing, a gentleman stepped up to me and said his name was George R. Brown. He says: "I am glad to be here this afternoon. I desire to voice my love from the spirit side of life to the near and dear ones who still linger upon the earth plane. I also desire the many friends who knew me in earth life to know that I am happy and contented in spirit. I know that I passed out rather suddenly, and I know that many wondered how it was with me on the spirit side of life, as I had long outgrown the Church ideas, and had never accepted any other idea of true life, though I had always felt within myself that there was something to follow. What was, I was not prepared to say; but I am glad the spirit life is real. I am glad that we never lose our consciousness or individuality. I am glad that I can and do progress daily, and some things which seemed strange to me when upon the earth plane seem strange no longer, for I view them from the spirit side of life; and while I do not desire to take up too much of your time, yet I would like you to know that I felt when I entered the spirit world, that I was ignorant, indeed. I was supposed to be a man of fair education. I knew a good deal as far as book learning went, and also had some experiences in earth life which should have been educational, and which were educational to me; but it did not serve me very much on the spirit side of life, and I had to begin at the lower round of the ladder and climb upward, and I am glad that I was willing to do so, and am still doing so. I am from Milwaukee, Wis. I passed out in 1875."

Sarah B. Hunter.

Good afternoon, friends, one and all. I am glad to be with you. We, each and everyone of us, try to impress upon all of those who live in the earth life the reality of spirit life, for sometimes those who are the advocates of Spiritualism will sit down by themselves and doubt it. Why, friends, none of you are real here. You are all what I call "make-ups." You're made up of different elements, and very few of you live out yourself upon the earth plane, but when you enter the spirit realm you will be real; you will then be yourself; you will live out self. You will not assume anything because it does not pay on the spirit side of life. You could not do it if you wanted to. I do not mean that each and everyone that enters the spirit life is immediately perfected. I do not mean that man immediately forgets and gives up all of that which was dear to him upon the earth plane. I do not mean that, for many spirits grovel, as it were, in the dust. Many spirits try to live that which they have lived upon the earth plane, but not for a long time; for through the mighty efforts of the spirit which penetrates everything upon the earth plane, in the spirit realms, yea, in the waters of the deep, that spirit cries aloud. And as that all-seeing eye of the spirit sees and understands all things, man becomes aware of the fact, and soon passes away from all false ideas; all of those false teachings which have clung to him upon the earth plane gradually drop away, and man becomes a spiritual being. Man's spirit reaches out unto the higher intellects, and learns the higher and grander lessons. Yes, spirit life is real. My name is Sarah B. Hunter, of Montgomery, Ala. I have no one who is near me by kinship upon the earth plane to-day, but I have many who knew me in the old home at Montgomery.

Charles H. Graham.

I desire to send a communication to my wife and children. I want them to know that although I have not presented myself to them often of late, yet I have been with them, and I feel that the change which is coming soon will be a change for the better for all the loved ones. I want her to know that I am with her wherever she goes, and that which is her trial upon the earth plane will be soon removed; and before many more months roll away we will be united in the spirit realms of endless day, for through the law of nature it can not be much longer. So weary not but know that I await patiently for you.

Benjamin Hopkins.

I am glad to be with you this afternoon. (Speaks to a couple in the audience). I impressed you to come here. I felt that you needed a little advice on the way you are doing. You are doing well, and growing each and every day. I know that physically you have been as well as you may desire, but

still remember that sometimes the physical must give way to the spiritual. Remember that sometimes you grow too fast for this physical body, and be not troubled, for I see the door opening wider, and I see the loved faces of many as they draw down close to you. I would also have you know that I am satisfied, although I passed through the fire, although I was misjudged and not understood, yet to day I am reaping the reward of all that I am rewarded for every good deed, every kind act, and I am growing spiritually. I will give you a promise. It is that I will come to your home, and manifest in such a way that you shall know me.

Semira B. Thrall.

Good afternoon. This is a place where they say it seems to the disembodied as a post office, and I presume I may encroach upon your time and your patience, to reach out to the friends of the past, to many who remember me in the Western State. There is much I would like to speak of concerning my past life, my experience in going from earth into another life of reality and life which is as real as the one that I lived in the past, a life that I commenced with all of its beauty and usefulness, just where I lay down with earthly wealth, and I had that in this land of souls that there are lessons to be learned. There is work to be done, and much that can be accomplished for the use of the world that I have lived in in the past for the enlightenment of souls and for the advancement of my own spirit. I am happy because there are those with me that I loved in the past, my own kin as well as friends, and I would like to have the friends at Orlamont, Iowa, to know that Dr. Seneca B. Thrall sends to them a greeting, and also my wife Mary H. When the changes that have recently taken place with some of those that are dear to us, the clouds have gathered many times since I went away, but I desire that when they have fallen that my friends should realize that I have been with them. Oh, that I had the opportunity, the time, to voice my thoughts to my friends in a manner that they might know the truth of life which is continuous, and of the lessons which are so beautiful. I know that I shall be recognized, because I have stood by the side of some of my friends as they have perused the columns of your paper, and I gathered, with my companion, as well as with others, to place in the pathway of our loved ones a ray of light, and that that light may be as a guide to them from earth to heaven, from death to life.

Ann Fuchi Hague.

Well, I'm here at last, and thought I'd never get a chance. My folks are all Spiritualists, and they want to hear from mother through the columns of this blessed paper. My boy Billy is a slate-writing medium, and a good one. I wish he was not so easily tempted and led by other people. He is weak, but not sinful, and has only one fault, and he knows what that is. If he would only try and conquer that habit, it would make me very happy. I am with my husband a good part of the time now. He will be happy with me in our Summer home before a great while. Annie and Libby are good girls, and have taken my place at the home I left, and I bless them for it. Cal is with me; Mattie, and a lot of other dear friends and controls—White Hawk, Ella, Amanda Fisher, Cal Tucker (the latter still likes chickens), Israel Putnam, Harry Barlow, Harry Hague, Red Wing, Little Otter, me, and Thomas Wanty, all unite in sending a message of love to you all, and thank you girls for what you have done for Billy and father. My folks live in Indianapolis, Ind.

Mary McDonald.

I want to reach my nephew, Alex. Quinn. He lives near Daleville, Ind. Baby, Maggie, and Johnny are with me; also Maggie, Clara's sister. I am often with them, and hear them talk, and I enjoy it so much when they go over home and sit with the boys and Clara's ma and pa, and will soon have a chance to talk to my dear boy Alex., and will give him some good advice. Don't worry about the weather, as it will be all right.

Henry C. Hamilton.

Friends, I hear water, and I have now with me one who has passed out through drowning. The spirit comes to me and says: "Yes, yes, I was drowned, but I desire to say that to-day I am satisfied on the spirit side of life. Mother dear, don't grieve, but know that your George has not forgotten you, and that he sends out his spirit love to you every day, and he desires also to tell you that father and sister is with him this afternoon. I know it was sad; but still as I can not return to the material body, I must do the very best I can for you from the spirit side of life." With this young man I get the name of Henry C. Hamilton, from Atlanta, Ga., drowned in Lake Michigan in the Fall of 1890.

Solomon Price.

I desire to send my love to my daughter in St. Paul, Minn. She is the only one that would receive a communication of this kind from her father. Tell her that her companion is with me here this afternoon, and that the children also, three in number, are with me, and we rejoice that she has begun to understand a little about spirit communion, and we hope before long she will know more and be fully satisfied. Tell her all is well, and promises given to her some time since about spirit communion have been fulfilled. I passed out in the city of Dayton.

Sarah J. Whitney.

The next spirit that comes is a lady. She says: "I, too, rejoice that it is possible for me to communicate with loved ones. There have been many changes in the life of those I love since I passed over, but I am glad that Joseph has learned the grand lesson of spiritual truth. Do not fear, but know that each one of the loved ones will by and by understand you better, and those who to-day denounce you will be the first to hold out their hand towards you. I desire this message sent to Marshall, Texas."

Sarah Conroy.

Desires to send her love to Robert Conroy, that he may know she is happy and contented in the life on the spirit side. I came from Newport, Ky.

Emily Palmer.

Wants to send a love message to Jane Palmer, 346 Liberty Street. She also wants to remember Sadie in the message. And with this spirit comes a gentleman, who was in all probability murdered, as his influence gives me a feeling of his having been struck on the back of the head. He says he was thrown from a boat, and fell overboard, and in this act he lost some money at the time. His name is Jerry Mills. He passed out at Toledo, O. He wants to send a message to Dr. Gross at Cumminsville.

VERIFICATIONS.

(To the Editor of the LIGHT OF TRUTH.)

In the issue of May 20th I find a message from Emma Crawford. I was very well acquainted with her and was at her bedside during her last sickness. So I was pleased to hear from her. She often presents herself to me in spirit, and is always present at our seances. Emma was known as an intelligent young lady, and of a kind and sweet disposition. Many friends were glad to hear from her through your free circle. Yours for the truth.

Mrs. M. S. ANDRUSS.

Colorado City, Colorado.

Suggestions for Lyceum.

Have the assembly-room neat and orderly. Adorn the walls with pictures, mottoes, and flowers.

Do not fear precision in your department, and avoid a careless, slip-shod manner.

Be glad to do all you can to make the sessions interesting.

Cultivate the dramatic, make the lyceum a theatre of whatever ennobles the character. Rightly managed this essential feature in the lyceum system may be not only a source of revenue but of reform.

An entertainment worth paying for any lyceum can give successfully. It may consist of short dramas, tableaux, recitations, music, charades, and a few lyceum exercises.

It is also easy to have amateur theatricals, which always draw a house and are sure to create interest in the work.

NEIGHBORS SPOKE WITH GHOSTS.

The following description of a seance in Jacksonville, Fla., is taken from the Florida Times Union.

"Hugh R. Moore, trance medium, held a seance Sunday night at the residence of W. H. Eddy, 101 West Union Street. It was a little social gathering, consisting of about forty of Mr. Eddy's friends. A Times Union man was present; he, with others, went in a spirit of investigation. The medium took a position in a chair where the whole audience could see him, and soon he seemed as if death had touched him. His features were set and ashen.

"The room was dimly lighted, and of the shadows visions of all kinds of people appeared. The visions were dim and few at first, but gradually became as distinct as if in the flesh. Voices were heard in an indistinct murmur, which grew louder until words in distinct clearness echoed through the room, while every material lip was silent. To say that the guests were astonished does not half express it; they were frightened beyond the description of words, but marveled with wide-open eyes and mouths agape when S. G. Avery disappeared before them.

"Mr. Avery, everybody knows, was an old resident of this city. He died a few days ago, and his remains are now in a coffin on a north-bound steamer. He did not appear by any special invitation, and the sight of him so unexpected increased the mystery, and made the surprise more profound. The vision at first was indistinct, and before the form was outlined in tangible clearness a voice said, 'Avery, Avery, Avery.' Mr. Eddy asked if anyone in the audience knew such a person; they all did, and as the figure grew in clearness they recognized him, and every person present was willing to stake his life on the assertion that no such counterpart could be produced by material means. Some one asked the vision what it wanted, and it replied: 'Are any of my people here?' There were none. However, some one who had known the gentleman in life was bold enough to ask him how he was in the other world. He replied: 'Very happy; it is a beautiful land. Had I known how beautiful it was, I would have better prepared myself to enter it.' The voice and the figure then faded into the shadows.

"Many other persons beheld the visions of their relatives; but as none of these was so well known to the audience as Mr. Avery, that test was considered the best of all. One young woman was so frightened at the uncanny things she beheld that she went off into unconsciousness, and remained so until after the seance ended."

DIGRESSIONS.

She was so inconsolable for the loss of her husband that when she played the piano she touched only the black keys.

A Dunkirk family ordered the inscription, "Let her rest in peace," upon the tomb of one recently departed. But the lettering artist found that he did not have room for the entire sentence, so he abbreviated in this manner: "

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REMITTANCES.

Remit by Postoffice Money Order, Registered Letter, or Draft on Cincinnati or New York. It costs ten or fifteen cents to get drafts cashed on local banks so do not send them. Postage stamps will not be received in payment of subscriptions. Direct all letters to C. C. Stowell, Room 7, Cincinnati, Ohio.

CINCINNATI. - - - SATURDAY, JUNE 10, 1850

The Light of Truth cannot well undertake to vouch for the honesty of our advertisers. Advertisements which appear fair and honorable upon their face are accepted and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

We request persons to notify us promptly in case they discover in our classified advertisements of parties whom they have proved to be disreputable or unworthy of action.

The Light of Truth subscribers is to be charged our postage should give us two weeks previous notice, and not omit to state their present as well as future address.

Notice of spiritualists' meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as The Light of Truth goes to press every Wednesday.

Rejected Mail will not be returned without postage accompanying the same—nor preserved... and thirty days after receipt.

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"He is true to God who's true to man; wherever wrong is done,
To the humblest and the weakest, 'neath the all-bounding sun,
That wrong is also done to us, and they are slaves most base
Whose love of right is for themselves, and not for all their race."

JAMES RUSSELL LOWELL.

A RIGHTEOUS VERDICT.

Doubtless the most interested person in attendance at the time of the vote which branded Dr. Briggs a heretic was the Rev. Preserved Smith, professor of Lane Seminary, Cincinnati. Glory, as well as misery, loves company, and it must be a beating heart in the bosom of Dr. Smith that welcomes the valiant Briggs to the army of heretics. At the time of his vindication at the hands of the New York Presbytery we ventured the opinion that the Presbyterian Church had erred in judgment, to say nothing of consistency, and the happiest effect of the trial which has resulted in Dr. Briggs' conviction is the fact that the Presbyterian Church has redeemed itself, and now stands forth as the champion of all that is narrow, intolerant, and medieval in religion, thus vindicating its own consistency. If Dr. Smith was guilty Dr. Briggs was not innocent. The penalty will be expulsion from the Church in order to throw a sop to the minority.

The verdict rendered makes it impossible for the clergy of the Presbyterian Church to hold or teach the views for which Briggs has gone through the fearful trial of his life. Briefly, these views may be summarized as follows: The Bible, Church, and reason are the three constituted authorities. That Moses was not the author of the Pentateuch; that Isaiah was not the author of the whole of the book that bears his name; that there are errors in the Bible; that if literal fulfillment is claimed history proves the reverse; that there is a progressive sanctification after death. Upon all these vital propositions the Presbyterian Church by its vote against Dr. Briggs has set the seal of its condemnation. The infernal side of the matter is where shall the line extend and who will be left in the Church if this verdict is carried to its legitimate conclusions. Will the great number of advanced ministers withdraw? Doubtless many of them will. Certainly those who do not ought to be compelled to do so. If Dr. Briggs is guilty there is no place in the Church for an independent thinker and teacher, and the sooner they are driven out the better. It is to be hoped that judgment will rule in lieu of a false faith and the army of heretics make itself known without recourse to a judicial farce such as has characterized the trial of Briggs.

If the Presbyterian Church can afford to pin itself to the infidelity of the Bible and that Moses wrote the Pentateuch, it has the right of its choice and may be respected for its sincerity and condemned for its senility. Men who decide such questions on the lines governing all other matters of human experience will be slow and few in subscribing to such a belief. It is to be hoped above all things that the Church will keep on weeding out the heretics. Certainly they have no place in the folds of the Lord, and the worst thing that can be said of Dr. Briggs is the flimsy pretext of his devotion to the Church and belief in that which he pretends to consider the true teaching of Presbyterianism. Having received his *de trop* from the highest court of his Church may we not expect that other lesser fry will take warning and get out?

Not Willing to Have the Truth Told. How Catholics Meet it.

Father Kolin, an ex-priest of the Catholic Church, gave a lecture in Covington, Ky., on the "Secrets of the Confessional," in which he showed up the abuse of that institution, and went as far as propriety would allow on the immorality of convent life. He was announced for the next evening to speak on "The Priesthood and Why I Left It." The Catholic element was aroused and a determined effort made to prevent him speaking. The hall was jammed with an excited audience.

He began with a story about an Irishman stealing a watch from a priest in the confessional and offering it back to him on the priest's advice that he should return it to the owner. The priest, so it ran, refused to take the watch, not knowing it was his own, and when the thief assured that he had offered it to the owner, and the latter had refused it several times, the priest told him to keep it, which the thief did. The laugh that followed the anecdote had not subsided when some citizen said to be a Mr. Hovekamp, of Stevens Street, rose to his feet and shouted out:

"It's a lie! It's a d—lie!"

Instantly all was excitement. Yells arose in all parts of the hall.

"He's a liar!" was shouted by several excited citizens.

Mr. Kolin tried to go on with his talk, but the hissing and yelling drowned his voice. Mr. Theo. Zwick, the livery stable man, and Captain Peter Michaels were specially aggravated, and they advanced toward the stage, demanding that the speaker should give proof for what he had said. In the excitement of shouting and pulling and hauling some ladies and their escorts tried to get to the door. One man was overcome by the excitement.

Some Cincinnatians were on the stage with Father Kolin, and the Catholics were prepared to attack them at a convenient opportunity. The police, fearing a serious outbreak, resorted to a ruse. They had one of their number go down the street and fire a revolver in rapid succession. On hearing which the crowd rushed away to the scene of the shooting, and Father Kolin and his friends were hurried away by a circuitous route for Cincinnati.

Alone this incident has small significance, but it is one of many happening almost every day. Only a short time ago ex-Priest Rudolph was murderously assaulted in Indiana for exposing the villainy of the Romish Church. Altogether such events are straws which indicate the wind which may break into the fury of the tempest. Those who forty years ago read of a slave now and then escaping to Canada, of honest people being prosecuted for resisting the slave-hunters, and meetings broken up by mob violence, thought little of those incidents, yet in ght they have known that they were the forerunners of a civil war which should destroy the damning wrong, though the nation immolated its treasures and its most valiant blood. The same omens menace the peace of the future, and the Catholic power is incomparably stronger than slavery. It is ready organized, marshalled, trained, equipped, and ready at a word from the priest to clutch the nation's throat.

What is the hope of salvation?

The free dissemination of the knowledge of the dark ways, the infamous doings of the priesthood behind the walls of cloisters, convents, and nunneries. Yet this knowledge the priesthood will not allow, and if one of their number, stricken by conscience, seeks to expose the corruption, he is met by the same spirit that actuated the slave holders, and the superstitious mob is set on to do the dirty work, while the priests remain in concealment. And as the officers were with the slave-holders so are they now with the "Holy Church," because she has the ballots of her members in her keeping, and thereby the balance of power.

TROUBLE AMONG THE MAINE PREACHERS.

Spiritualism has invaded the innocuous desuetude of Maine orthodoxy, and in consequence the watchers on the tower of Zion in that State are sounding the tocsin of war and warning the sheep to keep close to the bell wethers of the flock. The Rockland Tribune is just now publishing the drive for the edification of its readers in that portion of the State.

Amongst the rest we note the contribution of priest Phelan, pastor of St. Bernard's Catholic Church, who takes occasion to say that "Spiritualism pretends to endorse or enhance the moral teachings of Christ, but in reality abolishes it in principle and in practice." Judged by their fruits and ordinary criminal statistics the priesthood long since abolished the same teaching "in principle and practice" according to "pretended" Christianity.

Again he observes that "the certainty of immortality does not make men morally better." Aside from any controversy upon the constituent elements of morals it is true that the Christian conception of moral law has by no means made men morally better, to say nothing about the advantages of faith or knowledge of immortality. Well knowing that an uncertainty of immortality as involved in Church creeds does not and can not enhance the moral calibre of a people, this priest, naturally enough, concludes that a knowledge of immortality obtained outside the Church can not do it. Taking his own wing of the Church into account the value of its moral teaching is best observed in the mental and moral sphere of her devotees from which in overwhelming proportions the crime percentage of the country is made up. There are 10,215 Roman Catholic Churches in the country, representing \$1,18,040,746 and 6,228,579 communicants, and yet three-fourths of the criminal and pauper community is drawn from this portion of the population. There are few, comparatively, who are avowed Spiritualists, the late census reporting only 45,030 who are communicants of different societies, but somehow or other they manage to keep out of the penitentiaries. And while these figures do not represent a hundred thousandth part of the Spiritualist population. The LIGHT OF TRUTH will guarantee to name one hundred Roman Catholics in prison for every one Spiritualist in prison named by priest Phelan.

The Rev. F. S. Bickford admits that "the subject of Spiritualism is worthy of discussion in a serious and reverent manner whether one adheres to that faith or opposes." He says, however, that his own conclusions are that "the utterances of mediums can not be those of disembodied human spirits," because "there is a natural impossibility that a human spirit which could not retain possession of its own body should obtain the mastery of another person, soul and body." This indicates the great dearth of knowledge on the part of the few honest preachers who attempt to talk about Spiritualism. If Mr. Bickford had ever observed the effects of psychological influence as manifested by the hypnotic operator and his subject he would be more careful about his statements relative to the possibility of a spirit obtaining "the mastery of another person, soul and body." It is by the powers of hypnotism that we learn how spirits "control" mediums.

It is a matter of moment, however, that these men have taken up the subject of Spiritualism, and while they all fail in their understanding of it, great good will be the outcome. Discussion and agitation lead to wisdom. Let the Maine preachers discuss and agitate.

AN "EXCLUSIVE" CONGRESS.

The Geary Chinese Exclusion Act seems to be a puzzler to all parties in the United States—with very few newspapers and comparatively few individuals favoring it. And how such a bill could have passed is undoubtedly puzzling Congress still more. It probably was a mistake, similar to the World's Fair Sunday Exclusion Act—sort of a hasty policy act to be repented at leisure.

Concerning it, the Hartford Post says: "It would not be strange if the Chinese government entered upon a course of retaliation. We can not expect that a heathen nation will exercise a Christian forbearance which Christian nations themselves decline to exercise. Still the Chinese government has been forbearing. We have not advanced so far in Christian virtue yet that the heathen can not practice better than we what we preach."

But moralizing aside, it might yet prove a good thing if properly compromised or amended to exclude all offenders against the State or municipality, where imprisonment becomes the penalty. This will help us to get rid of the bad element and put the rest on their good behavior. A restrictive clause may be added that will not be offensive to the Chinese nation, and thereby preserve our claim to be the most liberal people on the face of the globe, besides our commercial interests in Chinese latitudes.

A NAVAL cadet at Annapolis was put under arrest for contempt for not following the custom of inviting the superintendent's wife to receive at the annual June ball. The country would like to know what connection this lady has with the United States Navy to warrant a cadet being placed under arrest. Is she an officer? If so, where is her commission? If not, let the superintendent be tried for unlicensed power. This is not a petticoat government.

"LED TO THE LIGHT."

Two more numbers complete this story, which, if the letter we have received are in evidence, has awakened a profound interest, not only in the daring of its plot and uncompromising method it is carried to conclusion, but even more in the philosophy it inculcates.

Mr. Joseph Patten writes that he has been more deeply impressed with this story than any he has ever read, and hopes the same method may be pursued in popularizing the themes of the spiritual philosophy.

Dr. E. L. Perry in a letter says: "I am very much interested in your paper, and especially in the current story by Hudson Tuttle, 'Led to the Light,' as I am, indeed, in everything he writes. I have known him for thirty-seven years, from a youth to the present time, and to me he is a miracle. He is 'standard' with us here (Spiritualists) as a spiritual philosopher, and while it may be true generally that a prophet is not without honor except in his own country and in his own home, it does not, I am sure, apply to Hudson Tuttle. He is an exception to the rule, for he is honored most by those who know him best, and this will apply equally with his excellent wife. I hope he may be engaged to write another story in your excellent paper on the conclusion of this."

There has been so much inquiry for the numbers of LIGHT OF TRUTH containing the first chapters, that we know it will be gratifying to our readers to be informed that the story will be soon issued in book form.

An American Pope—Now a Legation to be Established at the Vatican—What Next?

The reception and honors paid by the United States Government officials to the American Pope, Satolli, called forth merited criticism at the time from all right-thinking people. Few were prepared, however, for the next move, which was no less than the establishment of a legation at the Vatican. The United States has a representative at the court of the King of Italy, and that court does not acknowledge the existence of any other government within the boundaries of Italy. A consul at the Holy See would necessarily be a Catholic, and identified with the Church. He would necessarily work for the interests of the Church and not for our government. Such a consul would be appointed solely to please and cater to the Romish Church, for there is no precedent, and the dictates of sound judgment and common sense oppose it. The Vatican has no temporal power over Italy, and as a spiritual movement should not have. The heads of the Greek Church and the English Episcopate equally deserve legates, and the complications liable to arise would not be so hazardous or disastrous.

A United States Legation hand in glove with the Pope means the holding of the reins by the Pope, and the driving of this government wheresoever he pleases.

In the light of the terrible struggle Italy has made to free herself from the bondage of the Romish Church that has for ages sought to make her a nation of slaves, the acknowledgment, by consular relations, of that anachronism, that bundle of villainy and deception; that fraud and cheat on mankind, the incarnation of duplicity, falsehood, and sham, is nothing short of a crime.

A legation is wanted in Rome only for an excuse for her to send one to Washington. A keen Jesuit there informed of every measure and law before publicity, would be a spy such as sent to any nation on earth would be shot for a spy before the going down of the sun. We can not think the Government of the United States is so utterly given to partisan measures as to entertain for even a moment such a proposition.

THE FAIR OPENING ON SUNDAY.

Judge Stein of the State courts of Illinois, in granting an injunction restraining the managers of the World's Fair from closing the gates on Sunday, has precipitated the legal fight that is certain to ensue, and which will bring the Federal and State courts into a clash. It is by no means certain that the government will interfere to any extent, and the outcome will witness the complete triumph of the Sunday openers. It is not yet time to crow, although the fact that the Fair has been kept open one or two Sundays goes far to strengthen the opinion that it will not be closed again. The sentiment of the people has already been expressed by the vast crowds who attend on Sunday, and this fixes the moral triumph of the liberal sentiment demanding an open Sunday. However, there is one point which in honor the commission is bound to observe: That is the return to Congress of every dollar of its appropriation hinged upon the infamous proviso of keeping the gates closed on Sunday. It was at this point that the great mistake was made. Not a dollar of that appropriated should have been accepted under the imposed conditions, but inasmuch as it was accepted and it is now found to be impracticable as well as impolitic to observe the condition, the money should be returned, or that portion of it not disbursed by Congress in the Souvenir Coin Act.

Let us have an honorable Sunday open Fair or none at all.

Organization.

Our Washington Spiritualists are still agitating the question of organization, and it is to be hoped that they will be encouraged in more ways than one in their undertaking. Some of the reasons given for this movement are cogent, and those interested should send for a circular setting forth the plan, by addressing H. Steinberg, 306 Twelfth Street, Washington, D. C. The honorable committee who have this work in hand are Messrs. Theo. J. Mayer, M. C. Edson, O. Humphreys, R. A. Dimmick, and J. Steinberg. Now is the time to help, as the convention is to be held before the World's Fair closes in October of this year at Chicago. More anon.

THE Princess, the Infanta Eulalia, posed for some photographs the other day, and the elaborate and snobbish reports say her jewels worn on the occasion, which consisted of diamonds and pearls, were valued at \$250,000. Two detectives went along to guard the property. This latter precaution would not have been deemed necessary in Farther India where the heathens dwell, but in a city which has Dr. Parkhurst and his law and order league, together with the Christian churches of course it was essential. The account says that the chair in which the Infanta sat for her picture cost \$150. Later on in the day she visited the tomb of General Grant, and bestowed a large wreath upon his coffin. The only oversight in this part of the program was the failure to state how much the wreath cost, but it was not forgotten to mention that the vast crowd cheered the princess to the echo as she emerged from the tomb. Verily, snobdom has a high perch in these days of mammon worship.

NEW JERSEY has enacted a blue-law in making it a \$20 offense to be caught fishing on Sunday. Outside of forcing small vendors to offer stale fish for sale on Monday, the State of New Jersey has interfered with the honest livelihood of a people who certainly would not commit an offense against a State under any circumstances, but who may now be tempted to do so to provide for their families, and to meet the demands made on them by hotels and restaurants for fresh fish on Monday. But such are the model laws made by modern Christianity.

IN ANSWER to objectors who demand to know why we do not come to them directly if they desire to communicate instead of having to come through mediums, the Rev. M. Savage says: "For reply I will ask them another question. Can a man communicate with me along a telegraph wire, when he cannot send me a message along a board fence? Perhaps it would be as well to recognize facts and not deny them, because we do not know why they are facts." Mr. Savage has the facts and lets speculators do their own thinking; for men who can not accept facts as they are, serve only to retard the least on the march towards a higher knowledge and a better comprehension of life.

TRYING a man for preaching something he knows nothing about, by a set of men who maintain something they know nothing about, is what the Briggs' trial amounted to nothing more. To pronounce Mr. Briggs guilty of heresy, is simply to pronounce him guilty of rejecting erroneous teachings in the same teachings rolled out into other forms, with a little modern liberalism mixed into the dough. After all, Mr. Briggs' preaching is only a new form of orthodoxy, and nothing near the truth as it is revealed through the most experienced of our modern mediums.

A PORTION

News from Correspondents

Boston Letter.

We are approaching vacation and some of our best meetings are closed for the season, to permit those who desire it to visit some spiritual camp where they can commune with nature and see an omnipotent and overruling power as manifest in the green trees and beautiful flowers. Last Sunday's service closed the Boston Spiritual Temple until October. Mrs. Sarah A. Byrnes was the speaker of the day, and in the morning took a review of the past and what has been accomplished, asking if all the demonstrations given us from time to time had made us any better? We should carry our theory into practice here. Some Spiritualists say, "I exist for a purpose. This body serves me now, and a future life awaits me where I shall finish the work of this life." But we urge upon you to do more personal work here and let the future provide its own employment. The grand lessons of the past forty years should stimulate us to answer more fully the demands of duty. In the evening Mrs. Byrnes gave some of the "Solid Facts of Spiritualism." First, we have the phenomena as one of the solid facts. The first hint came from the "tiny rap," and science has not been able to explain it. Underlying the rap there was a manifest intelligence. Another of the solid facts is the method of communication between us and the denizens of the spirit world. Clairvoyance has existed for years but has been more especially demonstrated in the coming of Spiritualism. The gift of healing, of speaking in different tongues, of foretelling the future, are among the solid facts that commend themselves to our better judgment. We are upon the eve of a crisis and the signs of the times predict the overthrow of religious intolerance. The meetings of Boston Spiritual Temple are sustained by voluntary contributions and subscriptions, its members contributing from five to two hundred and fifty dollars per year, which enables them to make the seats free and employ the best speakers in the field. Mrs. R. Shepard Lillie is the pastor of the society, with J. Frank Baxter, Willard J. Hall, Dr. H. B. Storer, Rev. E. Andrew Titus, Mrs. C. Fauntie Allyn, Nellie J. T. Brigham, and Sarah A. Byrnes to assist in the development of spiritual truth.

The Helping Hand of this Temple held its last regular meeting on Wednesday evening, and the following officers were chosen for the ensuing year: Miss Lucette Webster, president; Mrs. Eaton and Mrs. Shaw, vice-presidents; Miss H. M. Benois, secretary; Mrs. A. A. Ridderidge, treasurer. The literary entertainment opened with Will Carleton's "Cover them over with beautiful flowers," which has been admirably adapted to music, and finely sung by Miss Amanda Bailey, of Salem. The president spoke of her determination to do all in her power to make this the best society in the city and really a helping hand to the Boston Spiritual Temple, adding that if we can demonstrate that one friend whom we call dead has come back to us from the spirit world it will balance all the fraud and deception. Mrs. Dr. Pratt gave a very practical address, urging all to stand boldly out for the truth. Mrs. Dr. Wright spoke of the great need of harmony with ourselves as well as with the spirit world. We are living in an age of inspiration, every man and woman is more or less inspired. The mother spirit is always our best guide, and ever ready to conduct us to the sweet haven of rest. Meeting closed with "Shall We Meet Beyond the River?"

Mrs. H. W. Cushman, an old veteran among mediums, held a birthday party in the Ladies' Aid Parlors, opening in the afternoon with a seance, at which the guitar was played by invisible hands, (the right hand of Mrs. Cushman is entirely paralyzed) and demonstrates most fully that there is an intelligence which assumes control. At the evening session the hall was well filled, and our old veteran musician, Miss Bailey sang, "Guard the Flag." Mrs. Mary F. Lovering accompanying upon the piano. Mrs. A. E. Barnes, president of the Ladies' Aid Society, presided, and spoke very kindly and earnestly of Mrs. Cushman's work during the past forty years. Mrs. Alice Waterhouse gave evidence that she had witnessed some of the most remarkable spirit phenomena while sitting with Mrs. Cushman, and referred to her spirit control, whom she saw present manifesting his pleasure at the attention shown his medium. Master Willie Sheldon recited very finely "The Flag That Betsy Made," and fine songs were rendered by Mr. Salton. Mrs. Maggie F. Butler said that she felt like singing in good old Methodist fashion "Bless the Lord." This large gathering was an expression of the esteem in which our old workers are held. Mrs. M. A. Chandler spoke of the faithful work of our friend, Mrs. Cushman, and the home she is preparing for herself in the sweet by and by. Mrs. Logan said that there is reaching out for something that shall benefit humanity. Soon, very soon, those who are at the front now will have passed away, and we should cherish and protect them as they go down the declivity of time. Mr. Charles W. Sullivan sang, "An Hundred Years to Come," which was heartily applauded, and followed with a description of a scene many years ago when the guitar was played in perfect accompaniment to the song he was singing. Mrs. Cushman was introduced and expressed her happiness at finding so many willing hearts and hands ever ready to help, expressing her pride in her boys like Charley Sullivan, Arthur Hodges, and several others who always greet her as "Mother Cushman." Mrs. Edith E. R. Nickless said that at the afternoon session she saw the spirit hands as they played upon the guitar, and gave the names of several spirits present, among them Horace Cushman, the husband of Mrs. Cushman, and who is her leading control. The meeting was a grand success and closed with, "When You and I Were Young, Maggie," very finely sung by Mr. Charles W. Sullivan and his sister.

We are pained to report that Mrs. Dr. C. H. Loomis-Hall has been very sick for the past five weeks. Mrs. Hall is one of the old veteran workers in the spiritual cause and formerly assisted in conducting spiritual meetings on Sunday at the Ladies' Aid Parlors, until she was compelled to give them up on account of a nervous prostration. Her many friends in the city should call upon her and endeavor to cheer what may be her last days in the mortal.

W. J. Colville gave his last lecture at the First Spiritual Temple Sunday, upon "The Military Organization of the Past Contested w/ the Peaceful Industrial Army of the Future." A strong argument for peace instead of the "glorious" emulsions of war. He said, "The world asks not for military schools but for schools where industrial education shall be fully carried out." Mr. Colville's lecture on spiritual science at 18 Huntington Avenue ended Saturday, June 31.

Children's Progressive Lyceum closed with a memorial service in Horticultural Hall on Sunday, with a long program appropriate to the day, and a farewell address by Mrs. M. T. Longly, "Lotela."

Thus, you see, progress is the great law of Spiritualism, and, while the majority may summer at the camp, the minority will hold the fort at home and endeavor to keep the banner of Spiritualism ever unsurled. There is a very marked difference between orthodoxy and Spiritualism. The former accepts every thing by faith, while the latter adds to this very faith of the Church a positive knowledge of a continued existence in the great beyond. Let us prove all things and hold fast that which is good.

F. ALEXIS HEATH.

Washington Notes.

On Sunday, May 21st, Mrs. Colby Luther gave her third lecture before a Washington audience and, although Fluvius attended assiduously to his part, yet the large hall was well filled with attentive listeners who were not deterred from coming. It is certainly a lost opportunity, not to be regained, when any one allows a trivial matter to keep him away. The Tuesday evening social at Wau's Hall was well attended, but the people were disappointed, as the wonderful Mrs. Luther felt too fatigued after her day's sight-seeing to put in an appearance, and as the town had been well billeted informing the people that Mrs. Colby Luther would deliver a lecture at the Academy of Music, on the subject, "Roman Catholicism and its effect on our public schools, etc," she wanted to reserve her forces for the event, which took place Thursday evening. While its success financially was not what might be desired, yet the lecture was immense and ought to be listened to by every American citizen in the United States and really should come into print and be scattered broadcast. But to listen to its delivery by its author is to become enthused and would make the ranks of the A. P. A. to increase so that their name would be legion.

This Sunday evening closes the session of the first spiritual association until October, but, as before stated, Liberty Hall, on Fifth Street, S. E., will remain open all Summer, and is a comfortable place for any one visiting our capital to pass a pleasant hour—night or day. Last Wednesday evening their regular social was a howling success spiritually, musically, and literary. The first were Mesdames Simmons, Bitting, and Mc Donald; the second were Mr. and Mrs. Free, Miss Kalston, and Mr. Crown, and the latter Miss Helen A. Simmons, who delivered a selected poem. All of those mentioned can be met by paying a visit to Liberty Hall, and I know whoever makes their acquaintance will be benefited. Friday evenings Mrs. John C. Rowland, the writing and trance medium, holds a regular circle at 412 O Street, N. W.

On that night we paid the lady a visit, and ten minutes before seating ourselves in the car to go there, we had not the slightest intent of doing so. I received two communications, one from my sainted wife, the other from my revered father, both autographs correct, but that of the latter is so good a *signature* that I enclose it for your gaze. The little lady writes with both hands at one time. The communication I enclose is written with the left hand, hence you know how to proceed, as I know myself to be, as yet, an investigator and somewhat sceptical, I deem it a duty and take pleasure whenever the opportunity presents itself to give to the public the benefit of my personal experiences and especially for those on the fence (as they say). It just occurs to me to remark that Mrs. Rowland is from within the bosom of Roman Catholicism, and to listen to her trance deliveries is really entrancing, and no one can doubt her sincerity. When you visit Washington go and see her.

Next week I seek pastures green, but where I will pasture is uncertain. Time will elapse ere you will hear from me again, but if I get a chance to visit your city, I may, like Paul Pry, remark, "Hope I don't intrude," for I never go without my umbrella, and they who go out doors now-a-days without one, are really void of proper understanding. *A la revoir.*

M. H. PRINCE.

Hamilton, Canada.

On Sunday Mr. Geo. W. Walron gave a trance lecture on "The religious needs of the age," which was listened to with rapt attention. Many strangers were present as this service was the opening and dedication of the new hall on King Street West. At the close of the address the controlling spirit gave tests, clairvoyant descriptions of spirits present, and messages from them to friends present in the hall.

All were delighted and many thought it was the best service ever held in Hamilton.

"Lunacy, its origin, causes and cure" was a subject handled up and handled at great length by Hamadies the chief guide. Spiritualism is quite an established feature in this city, and the membership increases every week.

At Hamilton, Canada, the veterans of the G. A. R. and veterans of Great Britain joined hands and marched side by side to the cemetery to decorate with flowers the graves of those who had once served their countries as fighting soldiers or sailors. In the Burlington Cemetery the usual ritual of prayer and address was nearly through when probably one of the most unique as well as the most interesting incidents of the day took place. Side by side on the tomb of a deceased officer stood a clergyman of the Church of England, Canon Curran, who offered up the prescribed prayers for the occasion, and Mr. Geo. W. Walron a trance medium and clairvoyant, but he was a veteran of the British Army in the ranks of which he fought in many an arduous battle, as the silver medals on his breast testified. The clergyman had just finished the prayers and some few remarks when Mr. Walron was called upon to address the large assemblage of persons who besides the veterans had gathered in the cemetery. After speaking at some length on the achievements of the British Army in many countries and in every quarter of the globe Mr. Walron said: "Brother comrades of the G. A. R. and British Army and Navy Veterans and friends gathered. Just as this very moment I see something more than this large assembly of mortals. I hear something more than the mere ordinary sounds incidental to our physical surroundings. I see a vast assembly of spirits here, beings who like yourselves were once men clothed in the garments of flesh and blood. I see the very expressions of gratitude on their faces as they realize the fact that they still occupy a place in your memories and affections; though you see them not that they are really and truly here on this very ground sharing with you, my friends, the joys and festivities connected with these floral tributes. The very ethereal atmosphere is alive with a celestial vibration indicative of gratitude and gladness. Its very motion inspires me. I hear music, not martial music, not the music of war, the rifle, drum, and bugle of the battle, but the sweet celestial symphonies of love and peace such as only are produced by the immortals of the higher spheres. Some of you perhaps think the dead take no interest in these proceedings. A greater fallacy there never was. The so-called dead are here; they are alive and as interested as the most enthusiastic or patriotic among you. I hear their many voices; if they could speak so that you could hear them, they would gladly do so, the fault is not theirs, it is yours. I am commanded to speak for them. Listen, I will endeavor to re-echo the words as they fall on the magnetic sphere in which I now am. Tell our mortal friends we are here in response to their actions this day, give them our gratitude for their love and remembrance of us and for the many floral emblems they bring to decorate our graves which contain only the remains of the earthly casket our spirits once dwelt in. Yes, we do indeed take an interest, a deep and loving interest, intensified with a gratitude that words can not convey, in these Decoration Day proceedings, and we are the better enabled, in consequence, to march along the great highway paths of eternal progression and unfoldment. We love and thank you for this day's work on our behalf! Friends, continued Mr. Walron, if you could realize the spiritual importance of this great gathering here and the motives prompting it you would indeed be happy and proud. The very gates of the spirit world are wide open, and the inhabitants therefrom are the spirit friends now present taking part in these decorations. There is a truth here, a fact, that all must sooner or later learn something of spirit return and spirit-communications are every-day facts as natural to those who understand the laws of matter and spirit as any other physical facts of daily occurrence. I thank you for your patient hearing."

The crowd was simply wonderstruck, while the minister's eyes betokened the greatest surprise. The times are indeed ominous and full of the utmost significance. COR.

Denver, Colo.

The Sun of this city says: "The Colorado Institute of Spiritualism, a society organized under the laws of the State has among its members parties who have come here and located permanently on account of the benefits they have received from our health-giving climate, and have so far recovered their health that they feel as if there was a work for them to do in providing a place where the sick and those who need rest can come. A party of liberal-minded persons have conceived the idea of building an institute which will contain 100 large, sunny rooms, located in one of the most charming places near Denver. The place has been selected, and early in the Spring work will be commenced. Among the many attractions of this place will be its gardens and walks, also in the center will be a grand music stand where in the afternoon vocal and instrumental music will be discoursed. Perhaps it will not be out of place to say that the ones who have this matter in charge are five noble minded ladies who believe that they can not dispose of their property for a better cause than in connection with this work."

Seeing in LIGHT OF TRUTH of May 20th an article purporting to come from the secretary of the Woman's Association of Progressive Workers to the effect that said society had not ordained John Slater, I wish to state the facts as they really exist. The first of last December, the W. A. of P. W. incorporated under the State laws, as you will see by copy of incorporation papers enclosed, with Mrs. L. Green, as chairman. In March following another society incorporated under the same name. They filing their papers with Secretary of State, while we only filed with clerk and Recorder of Deeds, as we only wished to work in this county (Arrapahoe) and not throughout the state. They have not held any meetings until Sunday night, May 24th, when they had a medium, who has been holding so called materialization seances in a public hall, to aid them while the real W. A. of P. W. have held continuous meetings and socials with the aid of such mediums as Mrs. Ada Foye, John Slater, Harlow Davis, and Mrs. Flora A. Brown. Notwithstanding their attempted opposition, free seats, and our admission of 25 cents, Sunday night, May 24th, we had a grand meeting with a lecture from Mrs. Brown; followed with tests by Harlow Davis, closing with a grand test through independent slate-writing, given through Mrs. Flora A. Brown. Mrs. Ada Foye will be with us through June, and we expect to keep the light shining.

D. O. WILHELM, Secretary.

*Original document with official seal, and notary's certificate seal for examination.—Ed.

World's Fair Entertainment.

A few pleasant rooms to rent to the readers of the LIGHT OF TRUTH. Send stamp for circular to Dr. M. E. Congar, 23 Pratt Place, Chicago.

23

GOOD NEWS FOR ASTHMATICS.

We observe that the Kola plant, found on the Congo River, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive curative for Asthma. You can make trial of the Kola Compound free by addressing a postal card to the Kola Importing Co., 1164 Broadway, New York, who are sending out large trial cases free by mail, to sufferers.

AYER'S Sarsaparilla

Is superior to all other preparations claiming to be blood-purifiers. First of all, because the principal ingredient used in it is the extract of genuine Honduras sarsaparilla root, the variety richest in medicinal properties. Also, because the yellow dock, being raised expressly for the Company, is always fresh and of the very best kind. With equal discrimination and care, each of the other ingredients are selected and compounded. It is

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NEW ENGLAND CONSERVATORY OF MUSIC.

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The Leading Conservatory of America.

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NEWS FROM CORRESPONDENTS, Continued.

Delaware, O.

Living near this city where the most brilliant intellects are hampered with dogmas and superstitions of by-gone ages reminds me of the necessity of immediate action—planting the seeds of progress, proclaiming the gospel of peace and good will towards men, and sounding the trumpet of demonstrated immortality, and that in every conceivable place where the light of truth may be brought before the throne of remorse, there to be assimilated and dispersed according to the measure of man's highest capabilities, to the end that he may know who, what, and where he is, and be taught what he must be to attain the highest possible degree of spiritual perfection and to enjoy the reward prepared by this daily devotion to duty here. And allow me to assert it as an incontrovertible truth that no one has ever risen into absolute perfection at death. This proposition implies that there is a university of learning of unfoldment and progress in the life which is to come, and that those whose aspirations and possibilities are aiming for the highest honors of that celestial institution, would better find it convenient to matriculate here. Hence faithful and competent instructors and lecturers are already at work and a much larger number might, in a similar manner, be used to very good advantage. Shall the present demand be supplied? But who can withhold himself from speaking especially where "the world is my country, and to do good my religion?"

Ungrateful would he be, indeed, whose opportunities are commensurate with the importance of his mission, were he to fail in yielding obedience when prompted to do so by the powers that be.

Our utilitarians are ever ready and willing to make aggressive innovations throughout the realm of thought whenever we are willing to respond to the call of the irreconciled brotherhood of man, because as our muse has aptly put it:

In the blending of heaven and earth there is light
Which alone consolation can give.
To commune with the angels—transporting delight
Sweetly proves thou forever shalt live.

L. M. LYD.

New Orleans, La.

Mr. F. W. Taber, a trusty and very promising materializing medium, recently gave two test seances. He was here last Winter, and went to Denver, Colo.

The following prominent persons were present: Senator Smith, of Tenn., Captain Abbott, Dr. Robinson, Mr. Mass, Captain Beasley, Professor A. F. Selover, Mrs. Dr. Johnson, Mrs. Major Quinn, Mrs. F. W. Taber, and others. Some two dozen personages were represented to the satisfaction of all present, who recognized one or more of their deceased spirit friends. An Indian chief, over six feet tall, before coming out of the cabinet, which was merely of common bunting, supported by small standards, gave a hoot, which would have startled any Comanche Indian, appearing in his native dress, in gaudy colors, with long hair, gyrations, etc. Several ancient personages of high repute appeared, strong and familiar, with light enough to distinguish their features, their beard and long hair, black and gray. Professor Selover recognized a friend who passed over but a few days since. Two years ago he recognized his dead wife on the third day, dying very weak, having been paralyzed for eight years. The medium's guide ordered lights out. The room being dark, thus appeared an ancient figure with priestly apparel, literally covered with hieroglyphics, which illuminated the room enough to recognize the wonder before us. Let those who doubt throw off the veil of ignorance and superstition, and acknowledge the Christ-principle. The medium was previously examined by a committee.

Findlay, O.

It is because we give so little thought outside of our orthodox Church that we know so little about the science of psychometry. I, too, felt that way. I met a lady—one that I feel and know to be honorable and conscientious in what she says and does. This lady is Mrs. Celia Loucks, of this city. In character readings, affairs relating to business, though hundreds of miles away, is simply wonderful. Her description of places and persons, telling of events that would happen that would convince anyone. We are all interested in worldly affairs, and feel a greater interest in the beyond, which we have always felt must always remain a mystery, until we, too, have passed over. Imagine our surprise after hearing all that we supposed could be told, and feel that we were well repaid for what little we had given in return, to be held, and as if spell-bound by her telling us, not of earthly things, but what we, as orthodox, call heaven and the spirit world.

Any fair-minded reader, Church member, or unbeliever, believes this gifted woman. Yes, gifted by some great and mighty power that to us seems almost unexplainable. You would feel that there would be something in Spiritualism and psychometrical readings that is worth giving more time and thoughts.

We, as enlightened people, are seeking after knowledge, why not seek for more light and knowledge on Spiritualism. I feel confident that some of our readers of this little article were to spend an hour or two, and have a psychometric reading by Mrs. Loucks would feel more than repaid, and would feel ready to say, well it is wonderful, there must be something in it after all.

A CHURCH MEMBER.

Dayton, O.

Theosophy teaches that the *linga sharira*, or astral body, can be projected to a distance from the *sthula sharira* (physical body), and manifest to the senses of others. A case in point is that of Mr. "A." of — City, whose wife is a fine trumpet medium. During the sittings Mr. "A." declares that he can see himself standing in the center of the circle holding and talking through the trumpet, and still he is conscious of sitting in his chair, and not infrequently pinches himself to make sure of his identity. If man is of a dual nature is it not possible, aye, more than probable, that the above may account for the phenomena of Spiritualism? Is not this a fine field for investigation? What, if we should, after all, upon proper scientific investigation, find that we were producing all the phenomena of the seance-room without the aid of our departed friends? Will some one conversant with the scientific principles inherent in the phenomenal facts give a lucid explanation, and will the LIGHT OF TRUTH publish the same for the benefit of its readers and

I. S. BRADLEY.

[We do not know much about the Hindoo gibberish, so thoroughly inoculated into Modern Occidental Theosophy, but we do know that the brief separation of the human spirit from the physical body, and its independent consciousness and activity is a matter of fact, plenty of data and evidence being at hand to substantiate it. Such, doubtless, was the experience of Mr. "A.", but it does not require any lucid explanation to show that Mr. "A.'s" experience does not explain the millions of other experiences which demonstrate the communion of death, emancipated spirits with mortals. It requires no further "scientific investigation" to settle this fact. The bent of Theosophy is to break down, if possible, the facts of Spiritualism and substitute therefor the exploded dreams and speculations of mysticism. THE LIGHT OF TRUTH can not open its columns to a discussion of them.—ED.]

Rochester, Ind.

Our society has been recently well ministered to by Mrs. Ollie Denslow, of Chicago. At one of the Sunday afternoon and evening meetings the hall was well filled, as was also the mid-week evening meetings. This lady has been greatly favored in the way of gifts spiritual. She is a trance speaker, a psychometrist of a high order, clairvoyant and clairaudient, inspirational musician, gets independent writing under favorable conditions, and I believe has had materializations. Her whole time between lectures has been devoted to private readings.

Mrs. Denslow through her social and genial disposition has made many warm friends here, even among the Church people, who will welcome her return later on.

There are several mediums here developing very nicely as clairvoyants and clairaudients. Master Roy Decker, a lad of some twelve years, gives evidence of possessing a wonderfully attuned organism for some of the old masters in music to demonstrate through. He, too, is favored with diversity of gifts—clairvoyance and a remarkably quick and accurate ear for spirit names. One peculiar phase of this boy is whistling. He whistles some of the most difficult of the classical music, and I am informed by those who know, that the execution is perfect. If proper care and judgment are used by parents and friends I predict for him a wonderful mediumship. From the orthodox view this would be called an interposition of divine providence, as a few months ago the parents of this bright, intellectual boy were avowed materialists, and scouted the idea of a conscious existence beyond the grave. Now, and justly so, they are very proud of their boy. HENRY.

Independence, Mo.

On the night of May 4th Mr. George D. Search, a physical slate-writing medium of Kansas City, Mo., gave a seance at the home of H. B. Gooch. The circle consisted of ten sitters all comparatively old converts to our grand philosophy, and embracing nearly all in the faith here. At the dark circle, under strict test conditions, all received touches from spirit friends. Beautiful lights were shown, the guitar and violin floated swiftly around the room, touching the ceiling, and at other times resting on our heads or knees, vibrating the cords in answering questions.

At the light circle independent slate writing was given, both within double and on single slates. The latter was held out at arm's length, the medium standing in full light of the lamp. We could all bear the scratching of the pencil and even the drop of the same on the slate. When through in each case the several signatures were given and recognized by the living friends present. At the cabinet sitting also in full light, the medium, Mr. Search, being held by both hands, spirit faces and hands were materialized and messages given us on slates and handed from the cabinet. One gentleman received a message from his son who passed over three years ago, recognizing the hand writing.

Brother Search is ready to go out in the work, assisted by his manager, Mr. McKinney. I would advise any who wish to test the phenomena above given to correspond with him in regard to his terms.

H. B. GOOCH.

Aspen, Colo.

Sunday, April 30th, being the last day Mrs. Foye would be with us, the members of the society prepared a surprise for her, in the form of a souvenir and basket of cut flowers, roses, lilies, and smilax. The souvenir was a votive of thanks enclosed in a celluloid cover, the cover was hand painted and very handsome. Mrs. Foye thanked the society and audience for their kindness and courtesy to her during her short visit among us. Mrs. Foye will be in Milwaukee this month, and Dr. H. T. Stanley will be here.

The First Spiritual Church of Aspen, at a meeting of the members held in their hall April 30, 1893, the following resolutions were adopted by a unanimous and rising vote of the audience:

WHEREAS, In appreciation of the splendid service rendered the society by Mrs. Ada Foye, be it

Resolved, That during Mrs. Foye's ministry, in the cause of Spiritualism in Aspen it has been promoted here as never before. Through her lectures and the phenomena produced by her instrumentalities many persons have been convinced of the truth of Spiritualism, the organization has been greatly benefited, strengthened, and, we believe, placed on an enduring basis.

Resolved, That these declarations are the unanimous expressions of the First Spiritual Church of Aspen and the people of the community, all of whom will be glad to welcome Mrs. Ada Foye again to this inviting field. [Signed]

J. E. Freeman, president; Mrs. James F. Morrel, corresponding secretary; George L. Sanborn, financial secretary.

CORRESPONDING SECY.

Brant, Mich.

Brant is alive to the great question, "If a man die shall he live again?" A number of our best thinkers claim that there is but little meaning in such a question, as man does not die.

A society is being organized to investigate the foregoing as well as to search after truth in other lines.

The best brains and keenest minds of this locality have already placed their names on the membership list, and are interested in hearing from "over the way."

Those interested are in a fair way to learn. On Friday evening, January 15th, a small circle was in progress, when one of the sitters, Dr. Declerque, remarked that he saw a fire. The next day we found out that a neighbor's house had been in great danger of burning at the very time the doctor had seen the fire. The chimney had caught fire and blazed fiercely, but the roof being covered with snow saved the house. And now the query is did he see the fire, or was it all a delusion.

We have twice had a very peculiar phase of manifestation in our circles. While sitting with joined hands, about six in number, there has formed in the center of our circle and near the floor a vapory white cloud that gradually took the form of a woman, and would float about and touch us, dissolve and disappear.

CORR.

Onset, Mass.

The Ladies' Onset Improvement Society: Miss Helen C. Berry, president; Mrs. A. M. Brown, treasurer; Mrs. Helen M. Wood, secretary, will hold their third annual fair in the temple throughout the second week of August, 1893. As they devote the entire proceeds of their fairs to the improvement and beautifying of the place, working under the approval of, and in harmony with the board of directors, they cordially invite all who are interested to aid them. They will also hold the regular annual Harvest Festival in the Onset Temple, Saturday and Sunday, September 23d and 24th, and can already place their names on the membership list, and are interested in hearing from "over the way."

We have twice had a very peculiar phase of manifestation in our circles. While sitting with joined hands, about six in number, there has formed in the center of our circle and near the floor a vapory white cloud that gradually took the form of a woman, and would float about and touch us, dissolve and disappear.

HELEN M. WOOD, Sec'y.

Lock Box 34, Onset, Mass.

Portland, Ore.

The largest audience of the season filled the spiritual meeting held in G. A. R. Hall on Sunday evening, April 23d, to hear the address of Mrs. F. C. Cooley and tests by Mrs. Addie R. Smith.

The lecture was full of logic, and brought out much of that which is good for thought, after which Mrs. Addie R. Smith held the rostrum for three-quarters of an hour with test-giving, and they were good ones, being fully recognized. A subject was handed from the audience from which her guides wove a poem. The hearty applause showed how much this lady and her good work is appreciated. And we say more such workers are needed in the cause.

Of the Thursday evening meetings I would say may they be continued during the entire year. Mrs. Addie R. Smith has charge of them, and has made a success of what we term medium's meeting. They are largely attended; the program varies only in person, who assist the medium, being invited to give what comes from spirits from the rostrum.

Hoping you will find room for this, I remain W. CLINE.

Greenfield, Mass.

Here in Greenfield is a small society struggling to keep the cause alive. They hold spiritual meetings every Sunday night, conducted by mediums that reside here. The leading light is Miss Fannie Moody, who speaks under control of her guides; she is an earnest and faithful worker. Next in order is Mrs. Anna Bickford, who is often entranced, and gives many beautiful truths which are instructive and interesting; and she is another of the earnest workers in the cause, and is a first class, reliable medium. There are others that help bear a part often. Occasionally Mrs. N. J. T. Brigham, of New York, and Mrs. Clara Banks come here and lecture. Mrs. Clara Banks spoke for them at the anniversary. A reception was held in the hall, and we had a very pleasant evening.

MRS. H. L. SEARLE.

Beautiful for situation and capable of becoming the joy of the whole earth is this liberal, unsectarian school for the children of Spiritualists and Reformers.

The course of study adopted by this institution has special reference to the health and moral development of its pupils.

A few scholarships, entitling the buyers to board and tuition in English department, of one student for a school-year of ten weeks will be sold at a very low price, if application is made within one month from date of this paper. Address Seminary, Belvidere, New Jersey. One of many unselfed testimonials:

NEW YORK, May 26, 1892.

To whom it may concern: We take pleasure in speaking in commendable terms of the Belvidere Seminary for health, good education, and good moral training. I thank the seminary and its principal, Miss Bell Bush, for the good health, moral, intellectual, and educational training of my daughter. She was a pupil there two years. She went sickly; she left there in robust health.

J. V. RICHARDSON,

Care of Caulhoun Robbins, & Co., 410 Broadway, New York.

Orion Camp-Meeting.

The annual camp meeting to be held at Orion, Island Park, Mich., M. C. R. R., from June 10th to the 19th, has secured the able services of the noted and pleasing platform test medium and speaker, Mrs. Anna L. Robinson, of Lockport, N. Y., for the opening days and during the week, and also Dr. A. B. Spinney, of Detroit, for the closing time. Other good workers are expected, among them one materializing medium, and all friends and mediums interested are cordially invited.

Boats and hotel rates are ample and reasonable and admittance to the grounds is free in the beautiful grove on the island.

N. B. WADSWORTH, Pres't, Lapeer, Mich.

L. E. OWEN, Sec'y, Lapeer, Mich.

Spirituall Books.

SPIRITUAL BOOKS.

For sale at the Office of THE LIGHT OF TRUTH, Room 200, Race St., Cincinnati, Ohio.

What She Became a Spiritualist, by Abby A. Jackson. Cloth binding, \$2.00 pages. Price \$1.00 postage 10 cents.

Development of Membership by Terrestrial Navigation, also containing communications from Adoniram Judson, by Abby A. Jackson, 50 cents.

There is No Death, by Florence Marryatt. A new medium of spiritual manifestations as witnessed and recorded by the daughter of Capt. Marryatt, the writer of sea-tales. Price 50 cents postage 10 cents.

The Witches' Wonder, by Dr. R. W. Stevens. A narrative of startling phenomena occurring in the case of Mary Lutancy Vennum. Added to the above is an article from Harper's Magazine, from Mrs. M. L. Vennum, "The Spiritual Phenomena of Ladies." Mary Reynolds, a Case of Double Consciousness, which is often referred to by medical authorities. Pamphlet 50 pages. Price 15 cents.

Original Development, and Destiny of Man, by Thos. F. Fletcher, Elk Falls, Kan. A new scientific and philosophical treatise on this subject. Content: Spiritual evolution of man; Mental, moral, and spiritual General laws. Formation of constellations, systems, suns, planets and satellites. Origin of meteors and comets, the organic kingdom. Man's attributes and powers, the soul and spirit of man. Mediumship, the spiritual body, etc. Price cloth and gilt, \$1.50; paper cover, 50 cents postage 10 cents.

Spirit Lives Larger in the Wide, Wide World, Voices from spirits—their experiences in earth life and spirit spheres, in ages past, and their many incarnations in earth life and other worlds. Given through the Sun Angels' Order of Light. A novel that goes beyond earth life. 200 pages. Handsome mustin binding; gilt lettering. Price 75¢ postage 10 cents.

Edith Bramley's Vision, a description of a Je-suit's clavicle conclave and their designs upon mortal. Price 25 cents.

Lycem Lessons, by G. W. Kates. Being a series of exercises upon the spiritual life, designed to utilize and explain the spiritual life in its various phases, which hitherto have not been apparent connection, by referring them to the laws and conditions of man's spiritual being. It is printed on fine paper, handsomely bound, 250 pages, postage 10 cents.

Studies in the Outlying Fields of Modern Science, by Hudson Tuttle. This work essays to utilize and explain the spiritual life in its various phases, which hitherto have not been apparent connection, by referring them to the laws and conditions of man's spiritual being. It is printed on fine paper, handsomely bound, 250 pages, postage 10 cents.

Religion of Man and Ethics of Science, by Hudson Tuttle. Not servile trust to the Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection in the foundation of this book, 250 pages, finely bound in muslin, sent postpaid, \$1.00.

What is Spiritualism: Rules for the Formation of Circles and Cultivation of Mediumship; Names of Eminent Persons who have Accepted Spiritualism; Their Testimony, and a List of the Best Publications on the Subject, by Hudson Tuttle and Dr. John C. Wyman. A tract for missionary work. An eight-page tract, designed to give a clear and comprehensive view of Spiritualism and the character of its supporters. Single copies, 3 cents.; 100 copies \$1.00, postage paid. Address C. C. Stowell, or Hudson Tuttle, Berlin Heights, O.

Religion of Man and Ethics of Science, by Hudson Tuttle. Notes servile trust to the Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection in the foundation of this book, 250 pages, finely bound in muslin, sent postpaid, \$1.00.

The History of Jesus, and the Mythical Genesis and Typology of the Biblical Characters, by Gerald Massey, who proves irresistibly that Christianity is a borrowed from the ancient Egyptian religion. 240 pages. Price 50 cents. Postage 10 cents.

The Origin of Life, or Where Man Comes from, new edition, enlarged and revised, by M. Faraday. Price 10 cents, postage 10 cents.

The Process of Mental Action, or How We Think, by

NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

Our German readers will find something of interest to them in this week's Literary Review, third page.

Mr. Harlow Davis, physical medium in the city, and can be seen professionally or otherwise at 11 West Ninth Street.

Our readers will find some other interesting correspondences on the seventh page of this issue, which were crowded out of last issue.

Freedom is the name of a newspaper started at Atlanta, Ga., by Helen Williams. The paper is issued weekly at \$1 a year. Address 200 Crew Street, Atlanta, Ga.

Dr. H. T. Stanley was compelled to cancel his engagements with the Asper (Cola) Association on account of the high altitude affecting him. He is now in Denver.

E. W. Sprague, trance and inspirational speaker, and test medium, will answer calls to speak for societies and camp meetings, will also attend funerals. Address 440 Warren Street, Jerseytown, N. Y.

Professor Freitts of Columbus, Penn., lectured very acceptably before the Union Society last Sunday morning on the "Inhabitable Worlds is the Law of Nature, as seen from Material and Spiritual Standpoints."

The First Society of Bible Spiritualists meets every Thursday at 7 p.m. at 10 W. Seventh Street. Lecture and business tests by Dr. Mary Gebauer, and tests of spirit-return by other local mediums. Admission 10 cents. Developments a meet once a week.

Professor J. J. Morse has an interesting essay on "Natural Law in Relation to the Existence of a Spiritual Universe" in *Two Worlds* of Manchester, England, of May 19, 1893. Mr. Morse is a fine writer, and has also sent us an able essay for publication, which will see the light shortly.

As soon as it was learned that Mr. Archer was about to depart from the city for the Summer, there was a rush to his seances and his house for private sittings. Thus we are pleased to be able to state that his last eight or ten seances were as satisfactory in attendance by mortals as by spirits.

We receive a great many newspaper clippings, either with a request or as a suggestion to republish them. While we appreciate these attentions, we can not oblige all, for it would exclude the most of our original correspondence and news-matters that are not admitted by the local press from whence they are sent. The latter, therefore, should be allowed precedence for this reason alone. But if our friends will mark such passages as they particularly desire to see re-published we will try to accommodate all by giving them a notice at all events.

Mrs. Cora L. V. Richmond, our inspired authoress, delivered a whole sermon in song before the First Society of Spiritualists of Chicago, on Sunday, April 23, 1893. This poetical sermon, including the invocation, which is also in verse, has been compiled into a neat little pamphlet, entitled "Heaven's Greeting to Columbia from the sphere of the Poets." The poets who figure in this sermon are Longfellow, Whittier, Tennyson, and Whitman, and follow each other in their individual style, weaving a beautiful sermon which harmonizes with the title given to the book.

The Society of Union Spiritualists will give their tenth annual picnic, at Coney Island, on Thursday, June 15, 1893. Boats leave foot of Vine Street at 9 a.m. and at 11 a.m.; and at 1, 2, 30, 4, 5, 30, 7, and 8 p.m.—Boats leave Coney Island at 11 a.m., and at 1, 2, 30, 4, 5, 30, 7, 9, and 10:30 p.m. Tickets for the round-trip, twenty-five cents. Tickets can be had from any member of the society or the Ladies' Aid Society; and also from J. B. Connelly, 206 Race Street, LIGHT OF TRUTH office; H. Watkins printer, 26 Longworth Street, between Vine and Race; W. S. Allen, 227 Walnut Street, between Fifth and Sixth; I. S. McCracken, Street Railroad office, 1020 Central Avenue; James King, Street Railroad office, Fifth and Freeman Avenue; C. W. Grenaneyer, 290 Eastern Avenue; Ross' Pharmacy, N. E. corner of Ninth and Vine Streets; and at G. A. R. Hall, 115 West Sixth Street, between Vine and Race.

The Ladies' Aid of the Union Society, met at their hall on Wednesday afternoon. Quite a number of enthusiastic workers were present. A few of the ever faithful were absent on account of overwork on Decoration Day. But many who did come, felt it a blessed privilege to attend every meeting.

We are happy to meet this pleasant day
Friends from the other shore.
We're sorry for friends who are away,
Who have met us before.

We know they shall miss the feast
That is ever held in store.
Our spirit friends would be much pleased
To give them more and more.

Of that knowledge from the summer land—
A place supremely blest,
Where weary ones on ev'ry hand
Can find a blissful rest.

The picnic to be given June 15th, by the society at Coney Island was talked over. Tickets were distributed, and every one urged to make every effort to make this a grand success. This business being dispensed the social part was conducted by the guides of Mrs. Signister, Kirby, Wolf, Weeks, Grenamyer. Many most excellent tests where given to the entire satisfaction of every one. We were sorry to hear that Mrs. Garrett, a fine trumpet medium, had met with a painful accident in a sprain of the ankle, caused by a misstep. Our sympathy is hers.

Important meeting next Wednesday afternoon. All friends most cordially invited to come.

Our spirit friends are waiting,
Are anxious to relate,
With fervor unabating
For each appointed date.

They come where work embraces,
To bless each humble home,
To upbuild heavenly places
That much good may be done.

They teach of heavenly blessings,
On each they do bestow,
That we may teach the lesson,
We shall reap as we do sow.

Then let us by our dear friends stand,
By their counsel here abide,
Scattering good deeds on every hand
With the LIGHT OF TRUTH as guide.

GENNIE

Last Sunday's rain-storm may have been very beneficial to the farmers, but not so to the Union Society; for a very small audience turned up at the evening service, and a good lecture by Prof. J. Clegg Wright was enjoyed by but a small number of people. Mr. Wright did not announce any definite subject, but he spoke largely on psychology. As an introductory he related the motive which led Lady Franklin to induce a search after her lost husband, Sir John Franklin—the motive finding its birth in a chart drawn by a little girl, who said a spirit had told her to draw it, and in the same located the spot where Sir John was to be found. Though two expeditions were fitted out for the search, neither was successful because the leaders refused to follow the directions of the child-medium. A third, however, was successful because they did—too late, however, to find the arctic explorer alive. This fact of Spiritualism led to a philosophic dissertation on mediumship, which was very interesting, but not reducible to a synopsis with any degree of justice to the subject. It was too full of fact to allow of concentration. But the point was to show that the little girl referred to had a greater power of natural perception than many of the greatest scientists who labor entirely on the material plane—this being the grandeur of mediumship—the power of penetrating into nature where the common mind can not follow. Mr. Wright also spoke of the reluctance many had of accepting these facts of mediumship. He attributed much to people's fear of giving up old beliefs—especially the God idea—though there are no indications present that such beliefs are benefiting them any. He thought if God ruled the world there should be more justice done to humanity—a better distribution of the products of labor made. Mr. Wright closed his lecture by admonishing all to doubt, think, and inquire, so when death comes it may be calmly faced. No soul will be lost. All will find their natural sphere, and all will meet again in that land where the living are, and where the roses never fade. Applause greeted the lecturer's efforts.—Mr. H. W. Archer then took up the thread by a demonstration of that which had been discussed upon. He gave about twenty five good tests of clairvoyance and proved that the so called dead were still living. When finished, his control thanked the audience for the many courtesies shown her medium during his stay in the city, and in the best possible grace bade them good bye. Mr. Archer goes from here to Springfield, O., from whence he will proceed further, and later attend several of our spiritual meetings. The president of the Union Society, Mr. Hart, then expressed his thanks in the name of the society, to both Mr. Wright and Mr. Archer for past services, and heartily recommended them to Spiritualists generally.

Notes from G. H. Brooks.

As usual it has been a long time since I have sent in any report of my work, which some way I keep putting off, until it seems harder than ever with every attempt we make. I went from Kansas City to Topeka, Kansas, for the month of March. There as well as in Kansas City it had been six years since I had been in the city to do any work. I found that a great many changes had taken place in the transition of many, the moving away of others, and the change in the city itself. Spiritualism, for some reason or other, had not kept abreast with the movement of the people and the place. Did I say Spiritualism, I mean some of the people who embraced its beautiful truths, or tried to, had spent too much time in buckering and quibbling, that their forces were weakened to a very marked degree. The first society that should stand to the front, had spent much of its valuable time in quibbles, that were an injury to themselves and the cause they represent, and to-day as a result, there is only a handful of the society left, meeting in a dingy hall, and wondering why, as a society, they do not grow.

Mr. F. P. Baker, with some few others, started a meeting at the G. A. R. Hall and employed Mrs. L. Wood to address them, which she did for some six months, when she left for a visit to California. It was to this gathering that I gave my service, and my stay among them was pleasant indeed. I found many of the old friends, who were still true to the light of our spiritual truth, and many new ones who had grown up to an acceptance of its truths. The meetings were well attended and much interest was manifested. The friends were anxious I should remain for another month, but that was out of the question, as my work took me elsewhere. I closed the work in Topeka with three services, they were our anniversary exercises. It is, of course, too late to mention the program, but let me assure all, we had a most delightful time, and I think the meeting will long be remembered. During my two last weeks in Topeka, Dr. Henry Slade was there, he came unannounced, as it were, and began his work. He had as his agent Mr. Smith, from Sioux City, Iowa, who claimed for him a marked improvement in his mediumship. Wife and self accepted an invitation to have a private sitting with him, and found his powers still very strong and the manifestations very pronounced, which must be very convincing to one who desires to investigate. Dr. Slade held meetings in Topeka also, but they were not so very well attended. From Topeka I returned home with Mrs. Brooks just for a day, but that seemed good to me, as I had not been home since last Fall, then I started for St. Louis to be there in time for the anniversary. I arrived a little late on the "scene of action," and only made brief remarks. It had been nine years since last there, and I found greater changes in St. Louis than anywhere else—a change in every direction, and for the better. Years ago Spiritualism was in such a chaotic state, that it seemed impossible to get order or system out of it, but all this had passed away. The society was in good shape, and in a position to command the attention of the people. They had a fine hall and most excellent music. In fact, I have not been where they have had as good music in a long time. The Ladies' Aid is in a most prosperous state. They have quite a little nest egg in the bank toward a building fund, which they hope to use one of these days. I undertook to start a lyceum, and am sorry to say, my efforts in that direction did not meet with success. One can hardly build up much in a month, and it is always the second Sunday before you can get at the lyceum. I was in hopes in the great city of St. Louis a lyceum might be established that would be a credit to the society and the cause, but fates ruled it otherwise. Someone else may yet gather the spirit of the work, and this Fall start a lyceum. I wish all of our people could be impressed with the care of our own and the necessity of making it attractive for the young, so that the young will not fall into the snare set so often by the Church, by such societies as the Epworth League, Young People's Christian Endeavor, and a host of other things to draw the young away from the devil and the world and train them up to be—what? Why, simply workers in the Church, without one single idea that will build up their "inner life." Come, friends, wake up to the responsibility resting upon you, and let us do something to draw this finer life out here on earth. The lyceum can aid in this work, it can't do it all, but it can help. My work on the whole in St. Louis was very pleasant indeed, and I found so much growth in the people. More anon. As ever yours in the cause of truth,

G. H. BROOKS.

144 North Liberty Street, Elgin, Ill.

Columbus, O.

Mr. Lee Vere Johnson, the materializing and trumpet medium, formerly of Cincinnati, who is at present residing with Mr. John A. Barber, held a seance on the evening of May 30th. The circle was composed of twelve of the prominent Spiritualists of this city, and the manifestations were as follows:

The light being turned down, the room was instantly illuminated by several full-form materializations, who spoke to persons as they floated by. The first materialization was a lady from Mars, who said "I am Delsie, Earl." She is Mr. Earl Lathrop's control. She kissed him, and said good-bye to all. The Sister Agnes from Mars came to Mr. and Mrs. Barber, and shook hands and spoke to all present.

Dr. Blish's control, Adora, an Egyptian spirit, appeared and danced the dance of her country. After being called several times, she turned around and said to the doctor: "I want to dance as I used to do in Egypt." Her first appearance to the doctor was at Mr. A. Willis' in Cincinnati, while he was there on an excursion.

One of the prominent features of the seance was the spirit of Eddie Smith, who came to his uncle, Mr. Peter Baker, and sent word to his father. He stood with one foot on a chair, the other on a table, and drummed. This is the way he makes his appearance in all circles.

Mr. O'Hara's son and his sister-in-law, Mrs. Fannie, appeared. After his son embracing him, they seated themselves at a table and wrote a communication each.

Miss Anna Blish appeared to her father and mother, and was recognized.

Mr. Baker appeared to his wife, also her son. Mrs. Baker is the grand magnetic healer now residing in Philadelphia.

Mr. and Mrs. Barber's mothers both appeared once, and led Miss Baker nearer the cabinet, and blessed the three together.

Mrs. Armstrong, Mr. Armstrong's mother, and his daughter, came and shook hands with him.

Mr. McDonald's daughter, Laura, came and spoke to her father.

Mr. Baker's father and mother came and spoke, addressing him as "Peter, my son."

Capt. Engelke's daughter appeared, kneeling down and asking for prayer. After the prayer, she arose and moved slowly backward to the cabinet, with one hand raised.

Mrs. Bukey's niece appeared and spoke, giving her name. She was weeping her entire stay, which was a very affecting scene.

There were quite a number of others appeared who did not give their names.

Mr. Roney, the Irish comedian, danced to the clapping of the hands of the audience.

Whistling Charley, a colored man, formerly of Cincinnati, who made himself quite prominent by continually whistling on the public streets, appeared whistling.

Thirty-three in all materialized.

During a seance at the Grand Hall at Columbus, on Thursday evening, June 1st, Eddie Smith appeared, and as a test to one who asked, gave a description of his doings on this night mentioned above.

Persons present: Mr. John A. Barber, Mrs. Barber, Dr. Dr. and wife, Mrs. Baker, Mr. Armstrong, Mr. O'Hara, Mrs. McDonald, Mr. P. Baker, Capt. Engelke, Mr. Lathrop, Mrs. Beke. Mrs. Dr. Gilbert and Mr. Johnson had charge of the seance.

JOHN A. BARBER.

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OBITUARY.

Arisen to a higher life at her home in Milan, O., Mrs. Joanna A. Jeffreys died on the 20th of May, of consumption after many years of great suffering. She was seventy seven years old and belonged to one of the pioneer families, and for one-half a century has been identified with the progress of the community. While suffering with her mortal illness, her mind was attracted to the beauties of Spiritualism, and it became to her a solace and assurance. Mr. Hudson Tuttle gave the funeral discourse to one of the largest audiences ever gathered in the vicinity, taking the words of Paul as the foundation, and developing from them the beauties of spiritual life. Mrs. Emma Rood Tuttle assisted by giving an appropriate reading and singing some of her spiritual songs.

Passed to spirit life from Aberdeen, S. D., May 23, 1893, Charles B. Bach, at the age of twenty-six years. He was conscious and talking rationally within ten minutes of his transition, and passed away in the full knowledge of the truths of Spiritualism. He was asked shortly before his death if he was afraid to die, and answered, "Not a bit," adding shortly after that he was conscious of the presence of the spirit friends with him and was filled with peace. His passage was instantaneous and painless. Within twenty-four hours of his transition, his spiritual presence was made known to us and we had the pleasure of gratifying a request that he made. The funeral services were conducted by Mrs. Carrie Tryon, of Minneapolis. He was the son of F. Bach, president of the Northwest Spiritualist Association and my brother.

W. H. BACH.

Mrs. Jane D., wife of Lewis Johnson, of Peterboro, N. H., passed to the higher life March 6th, of pneumonia. Her sickness, though lasting only eight days, were days of great suffering, but her faith sustained her to the end. She was the mother of three children who "went before," and came for her. She was seventy-nine years and two months old. The service was conducted by Colonel A. A. Wheelock, of Boston, Mass.

MERRILL G. PARKER.

Pittsburg, Pa.

Our friends in Pittsburg, too, have caught the inspiration for temple building and to judge by the Dispatch there is cause for rejoicing. We extract the following:

So great has been the growth of Spiritualism in Pittsburg in the past few years that a handsome new church will shortly be erected. Property has already been purchased and plans for the proposed building are being prepared. The lot upon which the new spiritualistic church will be erected is located on Grand street near Fifth avenue. It is 40x100 feet, and \$40,000 was paid for the tract. There are several old buildings upon the ground, which will be demolished, and a handsome building will take their place. Spiritualists think that all churches should be taxed. In order to make the building productive, it is the intention to have handsome store rooms on the lower floor of the building to be rented. There are three lots in the ground purchased, so three store rooms will be provided. Above the stores a large auditorium will be made adapted to the uses of the society.

Although the money for the new church has not yet been fully subscribed, the leaders of the society here have no fears about getting sufficient to erect the sort of building they desire. A number of very wealthy men are identified with the society in this city, and the committee which has charge of the work of getting funds expect them to subscribe liberally.

Pawtucket, R. I.

Passed to spirit life from her home in Pawtucket, R. I., on May 25th, Mrs. Mary J. Clough, wife of Charles H. Clough, in the forty-seventh year of her age. Mrs. Clough for several years had been in poor health, and about two years ago had contracted a cold which resulted in pneumonia, and this complicated with other troubles terminated finally in death. She has been one of the foremost workers in the spiritual cause for years, and she and her husband were chiefly instrumental in establishing the Pawtucket Spiritual Association, which have been holding meetings for years with good success. In the death of Mrs. Clough the association loses one of its strongest supports. No one has labored more earnestly and zealously than she in establishing the society upon a sound and permanent basis, and it must be a source of extreme gratification and pleasure to her to look back upon the work she has accomplished. She took almost the whole burden of the society upon herself, and carried it through with success. It will not be easy to find one to fill her place. Her funeral, which took place on Sunday, the 28th ult., was very largely attended, and the floral tributes very numerous and beautiful. The services were ably conducted by Dr. C. H. Harding, of Boston, Mass.

F. A. THOMAS.